



# The Antiquary.



APRIL, 1901.

## Notes of the Month.

THERE has been a good deal of discussion regarding the remarkable find of ancient Greek bronze and marble statuary off the coast of the island of Cerigo, to which we alluded briefly last month. The figures and fragments found include a life-size bronze figure of a youth, apparently Hermes, two bronze statuettes of athletes, the head and one arm of a bronze statue of a boxer, six marble statues, and a number of detached hands and feet. It has been suggested that the finds are part of the collection of Greek works of art made by Lord Elgin at the beginning of the last century, and placed by him on a small coasting vessel, the *Mentor*, which he had hired for the purpose, and which was shipwrecked off the coast of Cerigo in 1802. But the present Lord Elgin says that, some thirty years ago, he, together with Mr. Newton, Keeper of the Greek and Roman Antiquities in the British Museum, satisfied himself that the shipwrecked cargo had been recovered and brought to England. "In any case," he adds, "the present interesting discovery carries us back to another and more ancient disaster, for the bronzes of which it consists were certainly no part of my grandfather's collection." A very interesting communication on the subject from M. Cavvadias, the Greek Ephor-General of Antiquities, was read at a meeting of the Hellenic Society on February 28. M. Cavvadias expressed the view that the works found might have formed part of the cargo

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of a ship sent to Rome by Sulla, which we know from a passage in Lucian was wrecked at this spot. In any case, he said, a notable contribution had been made to the existing treasures of Greek art. It may be added that the anchor and some of the timbers of an ancient vessel are reported to have been recovered.



Professor Lanciani described in the *Athenæum* of March 9 a touching discovery lately made in the field once belonging to the Barbatelli family, on the north side of Pompeii, and within a stone's throw from the walls—that of a poor Pompeian who fell a victim to exhaustion or suffocation while trying to escape from the doomed city. His skeleton was lying at the depth of 6 feet below the actual level of the field, in the seam by which the bed of lapilli and pumice-stone is separated from the bed of volcanic ashes above. When struck by death the wretched man was carrying, tied in a bundle by means of a cord (made of hemp), the following objects of value: an exquisite silver stewpan (*casseruola*), weighing 520 grammes, the handle of which is ornamented with shellfish and molluscs of various kinds; a soup-spoon with a broken handle; a spoon for mixing hot drinks; a silver penny of Domitian; and two keys. There were also, lying in a heap, 187 copper pence, the oldest dating from the time of Agrippa, the latest from the time of Titus.



An interesting lecture on "Early Playing-cards and their Decoration" was given by Mr. Robert Steele at the Society of Arts one evening in March. The early history of card-playing is very obscure, and there is no subject concerning which so many wild guesses have been made. Mr. Steele traced what is definitely known of their origin, and stated that the first suit-marks known to them were of the date 1423. These were designs of cups, swords, clubs, and money. It is possible that the German marks—acorns, bells, leaves, and hearts—may have been earlier. Before the close of the fifteenth century French suit-marks were in use, and the English playing-cards of that time were of French or German origin. The earliest dated mention of playing-cards was in 1377.

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Mr. David Nutt announces for publication in the course of the spring the remaining volumes of Lord Berners' "Froissart" in the "Tudor Translations." The terminal number of this beautiful series of books is to be a reprint of the Authorized Version of the Bible. In the "Grimm Library" there will be a volume of *Studies on the Legend of Sir Lancelot du Lac*, by Miss Jessie Weston, whose work on kindred topics is so well and so favourably known. Mr. Nutt further announces what should be an attractive series of short, popular, but scientific studies, translated from the German, setting forth the recent discoveries and investigations in Babylonian, Assyrian, and Egyptian History, Religion, and Archæology. Short, helpful bibliographies will be added, and the studies, consisting of some sixty-four to eighty pages each, will be issued under the general title of "The Ancient East," at the price of 1s. sewed, or 1s. 6d. in cloth.

During the progress of the work of restoration of Clonfert Cathedral recently, several ancient tombstones and fragments of carved stone have been found lying about, some in the sacristy and others elsewhere. These included a tombstone with a Latin inscription 200 years old; one with an English inscription equally old; and another dated 1612, with an inscription in Latin in memory of Richard Callanan. It is interesting to know that the Callanans were formerly the hereditary royal physicians of Connaught. The office of hereditary royal physician existed at one time in the Highlands of Scotland. These tombstones have been carefully preserved and placed in the vestibule of the cathedral.

A curious custom, known as "Forty-shilling Day," prevails at Wotton, Surrey, and was observed in February. A former resident, Mr. William Glanville, left under his will 40s., the condition being that on the anniversary of his funeral the village boys should attend in the churchyard, and, with one hand on his tomb, recite by heart the Lord's Prayer, the Ten Commandments, and the Apostles' Creed, read the fifty-eight verses in 1 Cor. xv., and afterwards write two verses from the chapter by dictation. Seven lads were successful in winning the 40s., and they per-

formed their task creditably, though nervousness was responsible for one or two mistakes. After the ordeal the lads were entertained to dinner by the village squire.

The first volume of what will ultimately be a monumental work of reference on the history of Greater London has now been completed, and will shortly be on sale. This is Part I. of a "Register" of buildings of historical or architectural interest, and deals with the parishes of Bow, Poplar, and Bromley. The work was begun by the Committee for the Survey and Registration of the Old Memorials of Greater London, but three and a half years ago it was taken over by the London County Council. In this first part the most interesting section deals with Tudor House, Bromley, which Mr. Laurence Gomme, the present Clerk of the County Council, and other antiquaries, made so gallant an effort to preserve some years ago. Bromley Hall and the old Palace of Bromley also figure in the volume, which is splendidly illustrated.

Workmen engaged in digging a telephone trench some weeks ago in Aldgate High Street, came upon a seam of stonework, which they unearthed to the extent of some 30 or 40 feet in length, and 8 feet in depth. This was, no doubt, a section of the old London Wall. It was found pierced at intervals by conduits, which appeared to have been bricked up. The stonework discovered was supposed to be part of the foundations of the original Ald Gate entrance. The original gate, the house above which was leased to Chaucer in 1374, was taken down in 1606, and a new one built, which was removed in 1706, when the City gates were taken down to widen the streets.

In the Report for 1900 of the Spalding Gentlemen's Society, which shows that this old society does much good work in a quiet way, it is mentioned that in the course of the year the Rev. P. L. Hooson and Mr. Ashley Maples inspected fourteen stone coffin lids, at present used as a pavement in a farmyard in Pinchbeck. The slabs were found in a fairly good state of preservation, being placed face downwards. Rough sketches of the stones, showing the crosses in relief, were

made. The slabs were removed from Pinchbeck Church upon the restoration in 1864, and are principally of the thirteenth and fourteenth centuries. Another useful local association, the Thoresby Society of Leeds, has issued its Report for 1900, which records a praiseworthy amount of activity in regard to publications, excursions, and lectures.

Some archaeologists and students from Utah have been lately engaged on explorations and excavations in the Garcia Valley, in the State of Chihuahua. Professor Cluff, who is in charge of the operations, has given the following report of what was accomplished: "We found a great number of mounds in the Garcia Valley, the date of which is unknown. In the mounds which we excavated we found some well-built houses made of stone, well plastered, and most of them having cement floors. The houses usually consist of two to four rooms, though some of them were larger. The houses were always in groups or villages, never alone. The whole side of the mountain had evidently been under cultivation, and every ridge had a line of houses. In front or at the side of each house we found a wall or terrace from 1 to 6 feet high, which had been levelled and used evidently as a garden spot. Down the hillsides and along the ravines we found these terraces at regular intervals. They had apparently served as reservoirs for the valley below. In the houses we found crockery, stone implements, and invariably charcoal. In a cave we found some scraps of excellent woollen cloth, and also of a flax or linen cloth. It is clear to us from our investigation that the cave-dwellers and the mound-dwellers were the same people."

One of the largest collections of ancient Roman or Romano-British pottery ever found in Kent has been discovered quite close to Walmer Castle. The discovery was made by some landscape-gardeners while laying out the grounds of Walmer Lodge. Altogether the collection comprises about forty pieces. Some of them are in a remarkable state of preservation. They were found in two separate sets, some distance apart, 2 feet below the surface. Each collection followed a line running north and south, and accom-

panied a cinerary urn, which contained human remains. One of these urns is beautifully fashioned of green glass, and is 12 inches high and  $8\frac{1}{2}$  inches across the handles, while the mouth is 3 inches in diameter. On some of the articles the name of the maker is said to be still legible.

The accompanying sketch of a polished stone hammer was found some time since in the parish of Quarnford, Staffs. It is  $3\frac{1}{4}$  inches long by  $2\frac{5}{16}$  inches at the wider end. The hole is  $\frac{1}{8}$  inch wider at one end



than the other, and the interior surface has been finely polished. It is now in the possession of Mr. M. Salt, of Buxton, who has kindly sent us the sketch here reproduced.

From various other parts of the country and from abroad is reported quite a number of finds and discoveries which may be conveniently grouped here. In a field near Little Waltham, Essex, two workmen have come across some 180 old bronze Roman

coins, lying under the surface at a depth of 3 feet. Excavations made at Dover for the enlargement of some brewery premises have brought to light a very large skeleton of a man, some glazed tiles, Roman bricks, and part of a Roman jug. The discovery of Roman remains at Rothley, Leicestershire, which we noted last month, has been followed by the uncovering of a portion of a Roman pavement in the older part of the town of Leicester. The tesserae are small, and set in an artistic pattern. The pavement was found at the corner of High Street and Highcross Street, close to where the High Cross used to stand, and not far from the Jewry Wall and the Roman pavement found in 1898. At Mountsorrel Hill, also in Leicestershire, an ancient British grave has been found, lined and covered over with lias limestone slabs. It contained a human skeleton in a much-decayed condition. Another skeleton in a large stone coffin has been found at the Priory Farm, Studley. The buildings of which the house is composed were formerly a Cistercian monastery, and the skeleton is supposed to be that of a young monk. The coffin, which is  $4\frac{1}{2}$  inches thick, is nearly a ton in weight, and measures 6 feet 2 inches in length. On it is a cross, and there are also letters, the meaning of which has not yet been discovered.

Two foreign finds may be included in this note. The seal of the Caliph Mamoun, son of the Haroun al Raschid famous in history and legend, has been found in a grave discovered by workmen engaged in excavations at Merv, the city which 1,100 years ago was Mamoun's capital. From Belgium it is reported that at a small village near Namur about 960 pieces of Roman money, most of them belonging to the third and fourth centuries, and bearing the impress of no fewer than fifteen different emperors and empresses, have been found in a perfect state of preservation. The collection goes to enrich the already interesting and valuable museum of Namur.



In connection with the *Furnivall Festschrift* (*An English Miscellany*, to which fifty scholars contribute, doing honour to Dr. F. J. Furnivall and his lifelong devotion to letters) the

following *jeu d'esprit* by Professor Skeat will be read with amusement and admiration:

(From MS. Harl. 7334, fol. 999, back.)

A Clerk ther was of Cauntebrigge also,  
That unto rowing haddè longe y-go.  
Of thinnè shidès<sup>1</sup> wolde he shippès makè,  
And he was nat right fat, I undertakè.  
And whan his ship he wrought had attè fullè,  
Right gladly up the river wolde he pullè,  
And eek returne as blythly as he wentè.  
Him rekkèd nevere that the sonne him brentè,<sup>2</sup>  
Ne stinted he his cours for reyn ne snowè;  
It was a joyè for to seen him rowè!  
Yit was him lever, in his shelve newè,  
Six oldè textès<sup>3</sup> clad in greenish hewè,  
Of Chaucer and his oldè poesyè  
Than ale, or wyn of Lepe,<sup>4</sup> or Malvoisyè.  
And therwithal he wex a filosofre;  
And peyned him to gadren gold in cofre  
Of sundry folk; and al that he mighte hentè<sup>5</sup>  
On textès and emprinting he it spentè;  
And busily gan bokès to purveyè  
For hem that yeve him wherwith to scoleyè.<sup>6</sup>  
Of glossaryès took he hede and curè;<sup>7</sup>  
And when he spyèd had, by aventurè,  
A word that semèd him or strange or rarè,  
To henten<sup>8</sup> it anon he noldè sparè.<sup>9</sup>  
But wolde it on a shrede<sup>10</sup> of paper wrytè,  
And in a cheste he dide his shredès whytè,  
And preyed every man to doon the samè;  
Swich maner study was to him but gamè.  
And on this wysè many a yeer he wroughtè,  
Ay storing every shreed that men him broughtè,  
Til, attè lastè, from the noble pressè  
Of Clarendoun, at Oxenforde, I gessè,  
Cam stalking forth the Gretè Dictionarie.  
That no man wel may pinche at<sup>11</sup> ne contrarie.  
But for to tellen alle his quaintè gerès,<sup>12</sup>  
They wolden occupye wel seven yerès;  
Therefore I passe as lightly as I may;  
Ne speke I of his hatte or his array,  
Ne how his berd by every wind was shakè  
When as, for hete, his hat he wolde of takè.  
Souning in<sup>13</sup> Erly English was his spechè,  
"And gladly wolde he lerne, and gladly techè."



Mr. Æneas Mackay, of Stirling, is about to publish two books which should be of interest to antiquaries. One is a *History of Scottish Seals* from the eleventh to the seventeenth century, by Dr. Walter de Gray Birch,

<sup>1</sup> Thin boards.

<sup>2</sup> Burnt.

<sup>3</sup> See the "six-text" edition of Chaucer.

<sup>4</sup> A town in Spain.

<sup>5</sup> Acquire.

<sup>6</sup> For those that gave him the means to study with.

<sup>7</sup> Care.

<sup>8</sup> Seize upon.

<sup>9</sup> Would not hesitate.

<sup>10</sup> All quotations illustrating special uses of English words were written on pieces of paper of a particular size.

<sup>11</sup> Find fault with.

<sup>12</sup> Curious ways.

<sup>13</sup> In accordance with.



F.S.A. It will have more than 200 illustrations, derived from the finest and most interesting examples extant. The other book will be a volume of *Ancient Towers and Doorways*, from pen drawings by the late Mr. Alexander Galletly. The descriptive letterpress will be by Mr. Andrew Taylor, of Edinburgh.



Mr. W. Carew Hazlitt writes: "When my grandfather was committed to the earth in 1830, in the churchyard of St. Ann, Soho, Richard Hengist Horne drew up for the tombstone attached to the grave an inscription of a very elaborate character, almost amounting to a short political biography. When the ground was converted into a sort of public garden many years ago, all the graves were levelled, I believe, except Hazlitt's, and one or two in the eastern unfrequented angle of the area; and my late father caused the whole of the iron and stone-work to be restored. The parochial authorities subsequently transferred the upright stone to the western wall of the church itself, and protected it by an iron railing. But the operation of the atmosphere and weather again necessitating repair, I, judging that the inscription of 1830 was unsuitable, and looking at the fact that it had not been put by my father, have recently substituted for it the underwritten lines, and have placed both the stone and the grave itself in thorough order:

On the Northern Side of  
This Ground

Lie the Remains of  
WILLIAM HAZLITT,  
*Painter, Critic, Essayist.*

Born at Maidstone, April 10th, 1778.  
Died in Soho, September 18th, 1830.

Restored by his Grandson  
February 1901."



In the course of the excavations in the Roman Forum an important fragment of the Forma Urbis, or marble map of Rome, has been discovered. It was found in a sewer, of which it had formed part of the covering. The fragment bears an inscribed plan of a great part of the baths of Agrippa, including the whole of the Pantheon. Another interesting discovery is a mediæval well, which was

found at the left corner of the Rostra. At the bottom of the well were found round counters of boxwood, many nuts, walnuts, and peach-stones, about 100 small brass coins, and 316 dice, cut in bone, and so numbered that the addition of the dots or points on two opposite sides of the cube always amounts to seven.



There has just disappeared the last of the many old coaching-inns that once lined the westward road from the City along Holborn to the Oxford Road, as Oxford Street was formerly named. This was the, of late years, unassuming little house known by the odd sign of the Green Man and Still, standing at the corner of Oxford and Argyll Streets, close by Oxford Circus. It was in coaching-days a place of call for the Oxford "Age" coach, and of several of the "short stages" between London and the north-westerly villages now served by the Metropolitan Railway and its extensions. The sign has in its time occasioned many antiquarian controversies, but the generally received opinion of its origin is that it alluded to the old and long-extinct race of herb-doctors who distilled "sovereign remedies" for all the ills that flesh is heir to from the wild herbs and simples of the country-side. For many years past the house had ceased to be an inn, and was used as a receiving-office for goods by one of the great railway companies.



## Pagan Myths and Christian Figures.

BY W. HENRY JEWITT.

### I. RELICS OF SUN-WORSHIP.

(Concluded from p. 77.)



HIS Tammuz is the Adonis of the Greeks. "Whom we have interpreted Adonis," says St. Jerome (commenting on the mention in Ezekiel),\* "the Hebrew and Syriac

\* "Then he brought me to the gate of the LORD's house which was towards the north; and,

languages call Thammuz, and they also call the month of June by that name." The wailing for him, he says, occurred in that month, though his death did not take place



VENUS LAMENTING ADONIS, FROM AN ANTIQUE WALL-PAINTING.

then, but at the winter solstice. Thus the whole earth mourns, during the wintry sleep of the sun, the half-yearly absence of Tammuz or Adonis in the gloomy underworld; thus he is fabled to be mourned by Astarte or Aphrodite:

Who went distract and mad  
When the boar tusked him; so away she flew  
To Jove's high throne, and by her 'plainings drew  
Immortal teardrops down the Thunderer's beard;  
Whereon it was decreed he should be rear'd  
Each summer-time to life.

It is noteworthy, too, how closely the custom of decking with boughs on St. John's Day (once prevalent from Cornwall to Northumberland) corresponded with this June festival, when "Gardens of Adonis," as they were called, were planted, pots filled with earth and cut herbs, which soon withered away in the fierce heat of the summer sun—

behold, there sat women weeping for Tammuz." Further the prophet says: "And he brought me into the inner court of the LORD's house; and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five-and-twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east" (Ezekiel viii. 14-16).

fitting emblems of the lost Adonis himself."\* Of course, the English usage had, as in the case of the fires, a Christian meaning found for it; thus, it was (until near the middle of the last century) the practice at Magdalen College, Oxford, to have a sermon preached from the external pulpit in the first quadrangle, when, we are told, "the quadrangle was furnished round the sides with a large fence of green boughs, that the preaching might resemble that of John the Baptist in the wilderness."

The Easter fires, however, were probably derived (as undoubtedly were the Jack-in-the-Green, the Helston Fury-day, the Maypole, and other customs) from the Celtic festival of the First of May, the incoming of summer, the awakening of the sun, and the resumption of his reign over the earth. On this day an ancient fable says that Gwynn-ab-Nudd, the King of the Tylwyth = Teg, or Fairies, of Welsh tradition, and who is said to represent the powers of darkness, contends, and shall continue to contend until the day of doom, with Gwyther mab-Griedawl, the summer sun, for the possession of the beautiful Creidylad, the Earth-maiden, daughter of Lludd, the Celtic Jupiter, which contest



THE VIRGIN AND DEAD CHRIST, FROM AN IVORY IN THE BRITISH MUSEUM.

has been celebrated in May games throughout the land.†

\* Sayce, Hibbert Lectures, 1887, where a full account of the myth may be found.

† To usher in the month of May, says Waldron in his description of the Isle of Man, "in almost

This story, which shows us Gwythyr's victory on May 1, would, Professor Rhys thinks, if we had the myth complete, give us Gwynn's triumph on the Calends of November. (This Creidylad, the mythic Summer



THE VIRGIN MOURNING OVER THE DEAD CHRIST  
(MICHAEL ANGELO).

Queen, is the lovely heroine who has come down to us through the pages of Shakespeare as Cordelia, the daughter of Llyr, or Lear.)

Of course, we acknowledge that our Lord's Passion, Death, and Resurrection are real and

all the great parishes they choose from among the daughters of the most wealthy farmers a young maid for the *Queen of May*. She is drest in the gayest and best manner they can, and is attended by about twenty others, who are called Maids of Honour. She has also a young man who is her Captain, and has under his command a good number of inferior officers. In opposition to her is the *Queen of Winter*, who is a man dressed in woman's clothes, with woolen hoods, furr tippets, and loaded with the warmest and heaviest habits one upon another. In the same manner are those who represent her attendants drest, nor is she without a Captain and troop for her defence. Both being equipt as proper emblems of the beauty of Spring, and the deformity of the Winter, they set forth from their respective quarters, the one preceded by violins and flutes, the other with the rough music of the tongs and cleavers. Both companies march till they meet on a common, and then engage in a mock battle. If the Queen of Winter's forces get the better so far as to take the Queen of May prisoner, she is ransomed for as much as will pay the expenses of the day."

true; but many of our hymns are by no means statements of Biblical fact nor of Christian doctrine, but commemorations of the returning joys of spring, though it must be confessed that there is a *poetical* analogy between the two, and that the revival of Nature may fairly be used as a type of our Lord's Resurrection.\*

What, for instance, is this but the awaking of the Sun-god from his wintry sleep?—

Let the merry church bells ring!  
Hence with tears and sighing!  
Frost and cold have fled from spring,  
Life hath conquered dying.  
Flowers are smiling, fields are gay,  
Sunny is the weather;  
With our rising Lord to-day  
All things rise together;

or:

When the spring-tide showers  
Fall o'er hill and plain,  
When the trees and flowers  
Bloom on earth again,  
Then the seed long buried,  
Hid from mortal view,  
In the garb of beauty  
Bursteth forth anew;

Olaus Magnus gives an account of a similar celebration in Sweden in the fifteenth century: "A number of youths on horseback were drawn up in two lines facing each other, the one party representing 'Winter,' and the other 'Summer.' The leader of the former was clad in wild beasts' skins, and he and his men were armed with snow-balls and pieces of ice. The commander of the latter—'Maj Greve,' or Count May—was, on the contrary, decorated with leaves and flowers, and for weapons branches of the birch or linden tree, which, having been previously steeped in water, were then in leaf. At a given signal, a sham-fight ensued between the opposing forces. If the season was cold and backward, 'Winter' and his party were impetuous in their attack, and in the beginning the advantage was supposed to rest with them; but if the weather was genial, and the spring had fairly set in, 'Maj Greve' and his men carried all before them. Under any circumstances, however, the umpire always declared the victory to rest with Summer."

In our own May-games we had Robin Hood and Maid Marion, the Summer King and Queen, attended "by yoemen cloathed all in green."

\* A curious instance of this is found in the words of the Persian poet Sadi: "It is the vernal season, for the heart is every moment longing to walk in a garden, and every bird of the grove is melodious in its carols as the nightingale. Thou wilt fancy it the dawning zephyr of an early spring or a New Year's Day morning, but it is the breath of Isa, or Jesus; for in that fresh breath and verdure the dead earth is reviving."

All the works of Nature  
Still their powers employ  
Ever to prefigure  
Earth's true Easter joy,  
Our true Easter joy.

And Dr. Neale:

The world itself keeps Easter Day,  
And Easter larks are singing;  
And Easter flowers are blooming gay,  
And Easter buds are springing.  
Alleluia! Alleluia!  
The Lord of all things lives anew,  
And all His works are living, too.  
Alleluia! Alleluia!

In like manner, the following from the Latin curiously blends the joy of spring with that of the Resurrection:

Winter-tide hath passed away;  
Now Christ the Lord is ris'n to-day  
All Christendom to cheer.  
See the meads with flowerets sheen!  
Spring hath thaw'd rill and mere;  
Larks are singing, woods are green;  
Life with Christ doth reappear;\*

or, again, the *Mundi Renovatio* of Adam of St. Victor:

Now the world's fresh dawn of birth  
Teems with new rejoicings rife;  
CHRIST is rising, and on earth  
All things with Him rise to life.  
Feeling this memorial day,  
Him the elements obey,  
Serve and lay aside their strife.

\* \* \*  
Clearer are the skies above,  
And more quiet is the sea;  
Each low wind is full of love,  
Our own vale is blooming free,  
Dryness flushing into green,  
Warm delight where spring hath been:  
For spring cometh tenderly.  
Melted is the ice of death,  
And the World Prince driven away;  
From amidst us vanisheth  
All his old tyrannic sway;

or, still again, the *Salve! Festa Dies* of Venantius Fortunatus as paraphrased by Mr. Chatterton Dix:

The glorious morn the world new-born  
In rising beauty shows;  
How, with her Lord to life restored,  
Her gifts and graces rose.  
The spring serene in sparkling sheen  
The flower-clad earth arrays;  
Heaven's portal bright its radiant light  
In fuller flood displays.

\* From Pie Cantiones of Peter of Nyland, 1582, in Woodward's *Carols for Eastertide*.

From Hell's deep gloom, from Death's  
dark tomb,  
The Lord in triumph soars;  
The forests raise their leafy praise,  
The flowery field adores.

Another version in *Hymns Ancient and Modern* (497) is perhaps even more the return of the Sun-god, "that same Adonis" "raised each summer-time to life":

Earth with joy confesses, clothing her for spring,  
All good gifts return with her returning King;  
Bloom in every meadow, leaves on every bough,  
Speak His sorrows ended, hail His triumph now.  
Months in due succession, days of length'ning  
light,  
Hours and passing moments, praise Thee in their  
flight;  
Brightness in the morning, sky and fields and sea,  
Vanquisher of darkness, bring their praise to  
Thee.\*

Dr. Neale's hymn from the Greek of St. John Damascene more mystically applies the lesson of Nature:

'Tis the spring of souls to-day;  
Christ hath burst His prison,  
And from three days' sleep in death  
As a sun hath risen.  
All the winter of our sins,  
Long and dark, is flying  
From His light, to whom we give  
Laud and praise undying.

Doubtless many more will occur to, my readers. I pass over those hymns which are evidently and undisguisedly mere paraphrases of the Song of Solomon (as, for instance, No. 500 *Hymns Ancient and Modern* and No. 190 in Choep's *Carols*), but the portion itself which is paraphrased of that loveliest of all love-songs is strongly suggestive of a solar myth, the awakening of Nature, the coming of Spring and the sunrise; just as the departure of the Heavenly Bridegroom and the search of His disconsolate Bride has a counterpart in the myth of Eros and Psyche, of Isis and Osiris, and of Ishtar and Dumuzi.

\* In the *Morning Post* at Easter last year (1900) appeared an "Easter Song," in which the old myths are retained:

But God made daisies, too, to say  
As sweet a gospel as the may.  
The lark sings loud, and I sing low  
As to the Easter feast I go—  
For winter's gone and grass grows high,  
The sun is dancing in the sky:  
'Tis Easter Day—'tis Easter Day.



Another portion of the Adonis myth has been introduced into Christian poetry; this is the springing of the anemone from his blood, as recorded by Ovid,\* where Venus, sorrowing for his untimely death, after telling us that an imitation of her mourning shall be kept every year, says: "But thy blood shall be changed into a flower. . . . Having thus said, she sprinkled his blood with odoriferous nectar, which, touched by it, effervesces, just as the transparent bubbles are wont to rise in rainy weather. Nor was there a pause longer than a full hour, when a flower sprang up from the blood, of the same colour with it, such as the pomegranates are wont to bear, which conceal their seeds beneath their tough rind." In some very beautiful stanzas on our Lord's Passion by Mr. Aubrey De Vere we find:

When Christ let fall that sanguine shower  
Amid the garden dew,  
Oh, say, what amaranthine flower  
In that red rain upgrew?  
If yet below the blossom grow,  
Then earth is holy yet;  
But if it bloom forgotten, woe  
To those who dare forget!  
No flower so healing and so sweet  
Expands beneath the skies;  
Unknown in Eden—there unmeet—  
Its name? Self-sacrifice—  
The very name we scarce can frame;  
And yet that flower's dark root  
The monsters of the wild might tame,  
And Heaven is its fruit.†

This is a palpable though very felicitous application and expansion of the heathen myth.

Of course, such hymns as the lovely Greek evening hymn, now so well known through Keble's beautiful rendering, "Hail! gladdening Light," and the almost equally well-known

O Light, whose beams illumine all  
From twilight dawn to perfect day,  
Shine Thou before the shadows fall  
That lead our wandering feet astray;  
At morn and eve Thy radiance pour,  
That youth may love and age adore,

are founded on the words of Holy Writ. As see the opening verses of St. John's Gospel: "In the beginning was the Word. . . . In

\* *Metamorphoses*, book x., fable x.

† It has been asserted that the red sorrel is the true shamrock, it being stained by the dropping of the Saviour's blood upon it.

Him was Life, and the Life was the Light of men. . . . That was the true Light, which lighteneth every man that cometh into the world"; or our Lord's own words in the eighth chapter of the same Gospel: "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the Light of life"; or, again, the Epistle of the same Evangelist: "God is light, and



SUN-GOD FROM METOPE OF TEMPLE AT HISSARLIK.

with Him is no darkness"; and that of St. James: "Every good gift, and every perfect gift, is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning." So also is the less known but more amplified—

The evening's shadowy dimness  
Steals beauty from our sight;  
Father of Lights, we praise Thee  
While fails Thine evening light.  
O Light, strong Light, to lighten  
Our dull sin-clouded eyes,  
By faith we see Thee shining  
In far-off Paradise.  
O Light, bright Light, to lead us  
While walking in the way,  
Give grace that we may follow  
Through twilight into day.  
O calm, soft Light of comfort,  
Glad Light serene and clear,  
Fall like the rainy sunshine  
Through all the weeping here.\*

In these verses, however, and in many other hymns which will readily occur to the reader, it is not the *sun*, but *light*, or the

\* *Universal Hymn-Book*, No. 6.

*Source of light*, that is mentioned ; but even this does not differ from the Egyptian practice with regard to Ra, and, singularly, the opening verses of St. John's Gospel have their counterpart in the Vedas: "In the



SUN AND MOON, FROM AN ENGRAVING OF THE CREATION BY WILLIAM BLAKE.

beginning there arose the *Source of Golden Light*. He was the only born Lord of all that is. He established the earth and the sky . . . He, who gives life, He, who gives strength, whose blessing all the bright gods desire, whose shadow is immortality, whose shadow is death . . . He, who through His power is the only King of the breaking and awaking world . . . He, through whom the heaven was established, nay, the highest heaven, He, who measured out the light and the air, He, to whom heaven and earth standing firm by His will look up trembling inwardly."

The language of Scripture is doubtless figurative. Was it so used because employed in the sun-worship of surrounding nations, or were the words of the heathen singers likewise only poetical license, though the figure was taken literally by the people? The same imagery is still employed in sacred poetry, but quite harmlessly. Our modern religionists are not very imaginative ; they in all likelihood in most instances never see the symbolism at all.

Then we are told that the Egyptians traced in the course of the sun the progress of the human soul, and here in a modern hymn we get :

As calmly in the glowing west  
Descends the glorious sun,  
So call our souls, O God, to rest  
When all our work is done.

And, again, if we found the following in the Sanskrit, should we not be told that it was a sun-myth ?—

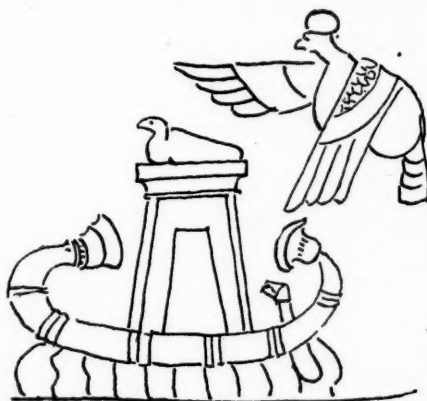
The golden morn flames up the eastern sky,  
And what dark night had hid from every eye  
All-piercing daylight summons clear to view ;  
And all the forest, vale, or plain or hill,  
That slept in mist enshrouded, dark and still,  
In gladsome light are glittering now anew.

Shine in my heart, and bring me joy and light,  
Sun of my darkened soul, dispel its night,  
And shed in it the truthful day abroad ;  
And all the many folds lay bare  
Within this heart, that fain would learn to wear  
The pure and glorious likeness of its Lord.

Glad with Thy light, and glowing with Thy love,  
So let me ever speak and think and move,  
As fits a soul new-touched with light from heaven  
That seeks but so to order all its course,  
As most to show the glory of that Source  
By whom alone her strength, her life, are given.

\* \* \* \* \*  
True morning Sun of all my life, I pray  
That not in vain Thou shine on me to-day ;  
Be Thou my light when all around is gloom ;  
Thy brightness, hope, and comfort on me shed,  
That I may joy to see, when life is fled,  
The setting sun that brings the pilgrim home.\*

In connection with the sun himself, unlike the moon, few superstitions remain in our folk-lore, with the exception of his terpsichorean proclivities mentioned above



THE BOAT OF THE SUN, FROM THE SARCOPHAGUS OF SOTEE, A.D. 110. BRITISH MUSEUM.

(the old weather proverbs being founded on more or less correct observations of natural phenomena). It was esteemed a good omen for him to shine upon a bride, as it was for

\* *Lyra Germanica*.

rain to fall upon a corpse; thus, Herrick says:

While that others do divine—  
Blest is the bride on whom the sun doth shine.

And there appears anciently to have been in England a superstitious notion, mentioned by Brand, that "whatsoever one did ask of God upon Whitsunday morning at the instant when the sun arose and play'd"—as before mentioned—"God would grant it him."

It has been suggested, however, that a survival or adaptation of sun-worship is to be found in the following curious custom recorded by the Rev. S. Baring-Gould in his *Book of the West*:

"There was a churchyard cross at Manaton (Devonshire). The Rev. C. Carwithen, who was Rector, found that the people carried a coffin thrice round it, the way of the sun, at a funeral. Although he preached against the usage as superstitious, they persisted in doing so. One night he broke up the cross, and removed and concealed the fragments. It is a pity that the cross did not fall upon and break his stupid head."\*

Possibly, if inquiry were to be made, other such survivals would be found. To proceed in the opposite direction to the sun's course, or *wither-shins*, as it was termed, was always believed to be fraught with evil, and was practised by witches in their infernal orgies.

The hymns here quoted, however, are literary and poetical, some from the Latin or Greek, and others a reflection of classical literature, none of them founded on the folklore of our own country. Those for Easter celebrate the vernal equinox, the awakening of the Sun-god to new life, the opening of summer in more Southern latitudes, as possibly do the Easter eggs still common in some parts of the country, and which have most likely come to us from the East. An old writer, quoted by Brand,† says: "Among the Persians the New Year‡ is looked upon as the renewal of all things, and is noted for the triumph of the Sun of Nature, as Easter is with Christians for that of the Sun of Justice, the Saviour of the World, over death by His Resurrection. The feast of the New Year

was celebrated at the vernal equinox—that is, at a time when the Christians, removing their New Year to the winter solstice, kept only the festival of Easter; hence with the latter the *Feast of Eggs has been attached to Easter*." Lebrun, he says, "tells us that the Persians on the 20th of March, 1704, kept the festival of the solar New Year, which he says lasted several days, when they mutually presented each other, among other things, with *coloured eggs*"; and Dr. Chandler, in his *Travels in Asia Minor*, describes the Greek celebration of Easter. We "before daybreak were suddenly awakened by the blaze and crackling of a large bonfire, with singing and shouting in honour of the Resurrection. They made us presents of *coloured eggs* and cakes of Easter bread." Similar customs prevail in Russia.

The incoming of summer would naturally be later among ourselves, and was till lately celebrated, as before mentioned, on the first of May, though some portion of the observances connected therewith were transferred to Ascension and Whitsuntide—falling near the same time—and in all probability the Rogation processions, which were celebrated with much pomp and splendour in ancient times (and which still, under the title of "beating the bounds," exist among us), were but laudable substitutes for pre-Christian rites,\* used to obtain a blessing on the earth through the coming season. Undoubtedly among such survivals were the encircling of apple-trees in some parts of Kent, the decking and dancing round the brine-pit at Nantwich in Cheshire, blessing the well at St. Bartholomew's, Oxford, and the well-dressing at Tissington, in Derbyshire, and other places.

One thing in connection with Easter deserves to be mentioned (and one that has often been spoken of as a ritualistic innovation), viz., the decking with flowers; thus, in 1511 we are told: "This day is called, in many places, Godde's Sondaye: ye know

\* In the Highlands even in modern times there were May Day bonfires, at which the spirits were implored to make the year productive. A feast was set out upon the grass, and lots were drawn for the semblance of a human sacrifice, and whoever drew the "black piece" of a cake dressed on the fire was made to leap three times through the flames.

\* *Book of the West*, vol. i., p. 39.

† *Popular Antiquities*, vol. i., p. 170.

‡ See note from Sadi, *ante*, p. 103.

well that it is the maner at this daye to do the fyre out of the hall, and the black wynter brondes, and all thynges that is foull with grime and smoke shall be done awaye, and there the fyre was shall be gayly arrayed with fayre floures, and strewed with greene rysshes all about." This was, of course, in the house, but in the accounts for the Church of St. Mary-at-Hill, in the City of London, at about the same date we find: "Three great garlands for the Crosses, of roses and lavender, three dozen other garlands for the quire, 3s."; and in those of St. Martin Outwich, 1525: "Paid for brome ageynst Ester, *jd.*" To come more near to our own day, a writer in the *Gentleman's Magazine*, July, 1783, says that "the flowers with which many churches are ornamented on Easter Day are most probably intended as emblems of the Resurrection, having just risen again from the earth, in which during the severity of winter they seem to have been buried." Compare this with the hymns previously quoted.



### Luther's "Bible-Printer."

BY MRS. SETTA AXON.

**A**MONGST the many notable men who have practised the art of typography in Germany, few have more interest for English readers than Hans Luft, to whom, above all others, the name of "Bible-printer" has been given. In addition to his friendship with Luther, to whom he owed his prosperous career, the "Bibel-drucker" is interesting for his connection with the English exiles, for whom he printed some of those polemical books which were smuggled into their Fatherland in spite of the jealous censorship and the efforts of the authorities to suppress everything that might favour the new learning.

He was born in 1495, but the place of his nativity is unknown. The name is an uncommon one, but is still to be found in Hesse.\* He is believed to have learned his

trade as a printer at the Wittenberg monastery, where he made the acquaintance of Luther, by whose recommendation he probably obtained a post in the service of the Prior. He began to print in 1523, whilst he was still a learner, and in the earlier years his office was not very well equipped, as he had only Gothic type, and issued nothing in Latin. In 1527 he had an attack of the plague, but recovered, and his business prospects improved in the following years so that he became the first printer in Wittenberg. In 1530 Luther confided to him the printing of his famous version of the Scriptures, and henceforth Hans Luft was known as the "Bibel-drucker." Possibly Luther desired to recompense Luft for his faithful services in the Wittenberg monastery and also for his support in anxious years at the beginning of the great controversy. Luther also employed other printers in the town, but not to the same extent. Luther received no pay from the printers for his labour, but was content with copies to give to his friends.

In 1534 Luft printed the first complete edition of Luther's Bible, and between that date and 1574 it is computed that not less than 100,000 copies came from his press. His masterpiece was the "Biblia, das ist die ganze heilige Schrift deutsch Martin Luther. Wittenberg Gedruckt durch Hans Luft, 1534," 2 vols., large 4to. This has 128 large illustrations by Lucas Cranach, illuminated in gold and colours. In the Nuremberg City Library there is the copy given by Cranach to Luther, and in which the reformer has written: "Meinem günstigen Herrn und Bruder Lazaro Spengler, der Stadt Nürnberg Syndico übersandts Martinus Luther." Crelins has declared that in all these numerous issues of the Bible there was not a word or syllable altered, but, correct as Luft's work was, this is an exaggerated statement. It has been pointed out that after Luther's death there were twenty-five editions issued in which the words "Und diese drei sind eins" (1 John v. 6-8) are omitted. Some blamed Luft for the omission, and others thought that Bugenhagen only was responsible. In 1549 Luft published an *Evangelien Büchlein und Episteln*, in which the text of the three heavenly witnesses

\* The best known member of the family in recent times was the late Oberstudienrath, Professor Dr. J. B. Lüft, the distinguished theologian and academical reformer.



stands. In 1550 Bugenhagen, in his commentary on Jonas, begged all printers to omit the text of the heavenly witnesses in future. It is thought that Luft would not act on his own responsibility in a matter so grave. During Luther's lifetime the printer naturally followed carefully the text of the reformer. Nikol Wolrab, the Leipzig printer who had gained some reputation by his writings against Luther, did not mind, as a good tradesman, reprinting Luther's Bible, whereupon the reformer, in the interest of Luft, protested to Duke Heinrich, and the pirated edition was stopped—at least for a time. Luft responded to this friendliness by keeping his printing office in excellent condition, and by taking special pains to insure correctness. He was not, like the Etiennees and Aldi, his own proof-reader, but he had three good scholars to see his books through the press. These were Caspar Cruciger, Georg Römer (Rorarius), and Christoph Walter. The last-named was for more than twenty years in Luft's employment. There can be no doubt that Luft was a prosperous man, and that his wealth and position was due to the friendship of Luther, who, as we have seen, gave him the MSS. of the works he published without exacting any payment for them. Under these circumstances it is not surprising that some of the other booksellers complained that Luft had too great a profit on the books of the reformer.

From what is believed to have been a branch office set up by Hans Luft at Marburg there came in 1530 "A Proper Dyaloge betwene a Gentillman and a husbandman eche complaynyng to the other their miserable calamite through the ambicion of clergy. With a compendious olde treatyse shewynge how that we ought to have the Scripture in Englysshe." At the end we read: "Emprinted at Marborow in the lande of Hessen by me Hans Luft in the yere of owre lorde M.CCCCC and XXX." This *Dyaloge* was written, as there is reason to believe, by William Roye (of whom Tyndale gives an unpleasing portrait), with the possible assistance of Friar Jerome, an ex-Augustinian of Greenwich. Thirteen books in the British Museum, all having some relation to the Reformation, are attributed to the Marburg

press, but there is much obscurity as to the exact history of Hans Luft's English press and its products.

In 1550 he was elected a member of the City Council, and remained such until 1563. He was elected Burgermeister with his friend Lukas Cranach the younger.

He married in 1519. His wife's Christian name was Dorothea, but of her family nothing is known. She died in 1561. He had one daughter, but of a son there is no trace. Luft's daughter married Andreas Aurifaber, who was a doctor of theology, physician and councillor to the Duke Albrecht. Luft found a place with other printers in the Roman index. He died in 1584 at the age of eighty-nine, and was buried in the Schloss Kirche at Wittenberg. With him the Luft printing-office came to an end. The office and house was in the Bürgermeister Strasse.

Such was Hans Luft, Luther's "Bible-printer."



### Stocking Clocks.

By G. L. APPERSON.

SOME years ago the late Mr. Shirley Hibberd related\* that, being on one occasion the guest of Mr. Augustus St. John, he had the pleasure of meeting, among other men of note, Captain Chesterton, then Governor of the House of Correction, and Douglas Jerrold. The Captain spoke of a prisoner "who could always state the exact time by looking at his own legs. 'Ah,' said Jerrold, 'you permit him to wear clocked stockings.'" Mr. Hibberd proceeded to inquire why a decorated stocking is described as "clocked." The question had often been asked before, and has been asked more than once since; but there is no satisfactory answer. For several centuries the silken embroidery daintily worked on a lady's stocking has been known as a clock, but only guesses can be offered in explanation of the term.

Dr. Murray, in the *New English Dic-*

\* *Notes and Queries*, 7th S., vii. 148.

tionary, says that "one of the conjectures offered is that the pattern consisted of bell-shaped ornaments, but evidence is wanting"; and so the origin of the term remains a mystery. Originally the application of the word was not confined to stockings, nor was the meaning altogether restricted to ornamental embroidery. Cussans\* quotes, under date 1548, "a cope of Blake vellat and Clothe of gold clocked." Fairholt,† quoting Randle Holme, says: "Clocks 'are the gores of a ruff, the laying in of the cloth to make it round, the plaies.' It was also applied to the ornament on stockings; and during the fifteenth century to that upon hoods."

The custom of ornamenting stockings with clocks is no modern novelty, although it is sometimes claimed as such. In the year 1770 some nameless rhymester published at Bath a poem on "The Art of Dressing the Hair," which he dedicated to an anonymous secretary of the "Society of Macaroni"—the macaronis were the dandies of the period—crediting him with various innovations in costume. "To you we are indebted," he says, "for the low-quartered shoe, the diminutive buckle, and the clocked stocking; elegancies which no petit-maitre has yet refined upon by venturing to introduce, as you have long wished, red heels, gold clocks, and a hat and feather." This poor poet was not at all well up in his subject. Red heels had been the mark of a beau for a century before his verses appeared, and clocked stockings date from early in the sixteenth century.

To the ordinary eye there does not appear to be anything extremely wicked in "clocks," nor much hidden vice in silk embroidery; but stockings thus adorned were favourite themes for the moralists of old. Stubbes loudly denounced luxury in foot-gear. Silk stockings were then first coming into use, and upon these novelties Stubbes poured out the vials of his wrath, adding a little special scorn for the "clocks." The new abominations, he says,‡ were "not of cloth (though neuer so fine), for that is thought too base, but of jarnsey, worsted, crewell, silke, thred, and such like, or els at the least of the finest

yearne that can be got, and so curiously knitte with open seame downe the legge, with quirks and clocks about the ankles, and sometime (haply) interlaced with gold or siluer threds, as is wonderfull to behold." Very pretty, one would think, but from the morose point of view of observers of the Stubbesian school it was "impudent insolencie and shameful outrage." "Eueryone, almost," he continues, "though otherwise very poore, hauyng scarce forty shyllinges of wages by the yeare, will not sticke to haue two or three payre of these silke nether-stockes, or els of the finest yearne that may bee got, though the price of them be a ryall, or twenty shillings, or more, as commonly it is. . . . The time hath bene when one might haue clothed all his body well for lesse than a payre of these nether-stockes will cost."

But the good Stubbes did protest too much. A man in receipt of the income of forty shillings per annum could hardly afford to lay out a year's revenue upon the purchase of two pairs of stockings. There is ample proof, moreover, that even in the following reign—that of James I.—silk stockings were still comparatively rare. In Ben Jonson's comedy, *The Silent Woman* (Act III., Scene i.), a termagant of a wife, Mrs. Otter, reproaching her husband for his disobedience, recounts the comforts and luxuries which she allows him. Does she not give him half a crown a day for pocket-money, an allowance for horse-meat and man's-meat? Also, she continues, "your three suits of apparel a year? your four pairs of stockings, one silk, three worsted? your clean linen, your bands and cuffs, when I can get you to wear them?" And so the voluble lady proceeds with the catalogue of benefits under which her ungrateful spouse labours. The King himself does not appear to have been so well provided in the matter of hose as his royal predecessor. Queen Elizabeth told her silk-woman, Mrs. Montague: "Indeed, I like silk stockings so well, because they are pleasant, fine, and delicate, that henceforth I will wear no more cloth stockings"; and from that time silk was Her Majesty's only wear. But James, it is said, once asked the Earl of Mar to lend him a pair of silk stockings—"scarlet hose with the gold clocks"—in which to receive the French Ambassador,

\* *Church Goods of Hertfordshire*, 1873, p. 21.

† *Costume in England*, 1846, p. 479.

‡ *Anatomie of Abuses*, p. 46, ed. Turnbull, 1836.

"for ye wadna that your King should appear as a scrub afore the stranger!"

Stubbes fell foul, too, of women's hose. Feminine "netherstocks," like men's, were made of many different materials; and women were "not ashamed to weare hoase of all kinde of chaungeable colours, as green, red, white, russet, tawny, and els what; whiche wanton light colours, any sober chaste Christian (except for necessities sake) can hardly, without suspiſion of lightnesse, at any time weare; . . . Then these delicate hose must bee cunningly knit, and curiously indented in euery point with quirkes, clockes, open seame, and euery thing els accordingly — wherto they haue corked shoes, pinsnets, pantoffles, and slippers; some of blacke veluet, some of white, some of greene, and some of yellowe—some of Spanishe leather, and some of Englishe, stitched with silke, and imbrodered with golde and siluer all ouer the foot, with other gewgawes innumerable; all which, if I should endeouour my self to expresse, I might with like facilitie number the sands of the sea, the starres in the skie, or the grasse vpon the earth, so infinite and innumerable be their abuses."

Both gold and silver clocks were worn. Mary Queen of Scots, at her execution, is reported to have worn stockings of blue worsted, clocked and edged at the top with silver, and under them another pair of white. There are many allusions to stocking clocks in Elizabethan and Jacobean literature. Browne, the Devonshire poet, in his *Shepherd's Pipe* (1614), makes Palinode say:\*

And on each stock  
Work such a clock  
With twisted coloured thread, as not a swain  
On all these downs could show the like again.

In Samuel Rowley's play of *The Noble Souldier*, 1634, reprinted by Mr. A. H. Bullen,† the hero, Baltazar, says:

Stood my beaten Taylor  
Playting my rich hose, my silke stocking-man  
Drawing upon my Lordships Courtly calfe  
Payres of Imbrodyered things whose golden clockes  
Strike deeper to the faithfull shop-keepers heart  
Than into mine to pay him.

Although clocks were condemned by

Stubbes, they were not regarded so unkindly by some authorities whose duty it was to prescribe soberness of attire. In the time of the great Queen, very strict rules were laid down as to the costume which might, or might not, be worn at the Universities. Thus, at Oxford, no graduate, scholar, or fellow of a college in holy orders was allowed to wear a ruff to his shirt at the sleeve, nor at the collar, wider than the breadth of one finger, "and that without ony work of sylke." Further, it was ordered that hose should not be lined with more than one lining of any stuff to make them swell or puff out, as was then the fashion to an extraordinary degree of puffiness; and such hose were to be made "without slyppe, cut, pownce, welte or sylke, savyng the stytychyng of the stocks or the clocks of the same."‡ Such tenderness for clocks was quite remarkable.

Gold clocks, as is shown by the extract given above from Rowley's play, were familiar adornments in 1634. Throughout the eighteenth century they were among the distinguishing marks of every variety of beau. Other fashions of costume underwent many changes, but the exponents of clothes-philosophy remained faithful to red-heeled shoes and gold-clocked stockings. In the 319th *Spectator*, written by Eustace Budgell, an imaginary correspondent, Will Sprightly, claims to have been the originator of various changes of fashion. He explains that the tailors' technical phrase for "to lead up a fashion" was "to strike a bold stroke." "I was the first," he continues, "that struck the Long Pocket about two years since: I was likewise the author of the Frosted Button. . . . I produced much about the same time the Scallop Flap, the knotted Cravat, and made a fair push for the Silver-clocked Stocking." Gold, however, held the field. Here is a description of the beau of 1727, as given in *Mist's Journal*:†

Take one of the brights from St. James's or White's;  
'Twill be best if nigh six feet he prove high.  
Then take of fine linen enough to wrap him in,  
Right Mechlin must twist round his bosom and wrist;  
Red heels to his shoes, gold clocks to his hose,  
With calves *quantum suff.*—for a muff.

\* *Poems*, Muses' Library edition, 1894, vol. ii., p. 159.

† *A Collection of Old English Plays*, 1882, vol. i., p. 276.

\* *Strype's Parker*, 1821, vol. iii., p. 127.

† Quoted in Planché's *Cyclopædia of Costume*, ii. 302.

In the *Epistle to William Pulteney*, Gay, speaking of the opera at Paris, says :

Where on the stage th' embroider'd youth of France

In bright array attract the female glance :  
This languishes, this struts to show his mien,  
And not a gold-clock'd stocking moves unseen.

The use of embroidered stockings was not confined to the male sex. The same poet, in his eclogue, *The Tea-table*, says :

Who such a foot and such a leg would hide,  
When crook-knee'd Phillis can expose to view  
Her gold-clock'd stocking, and her tawdry shoe ?

Women of all classes took to wearing embroidered hose. Pall Mall saw an extraordinary sight one afternoon in 1733, when "a holland smock, a cap, clocked stockings, and laced shoes," were offered "as prizes to any four women who would run for them at 3 o'clock in the afternoon" in that thoroughfare.\* The race, we are told, attracted an amazing number of persons, who filled the street, the windows, and balconies. The High Constable of Westminster actually encouraged these proceedings by offering a laced hat as a prize to be run for by five men ; but the mob did such damage that the inhabitants applied to the magistrates for protection, and such races were prohibited. It was a curious incident in the history of Pall Mall.

The downward spread of the fashion of wearing embroidered stockings did not pass unnoticed or unrebuked. Defoe, castigating the extravagance of his time, fell foul of stocking clocks, among other things. His theme was one that is familiar to us—the heinousness of a servant-girl's attempts to imitate her mistress's costume. Defoe's indictment is amusing. "Her neat leathern shoes," he says, "are now transformed into laced ones with high heels ; her yarn stockings are turned into fine woollen ones, with silk clocks ; and her high wooden pattens are kicked away for leathern clogs. She must have a hoop, too, as well as her mistress ; and her poor linsey-woolsey petticoat is changed into a good silk one, for four or five yards wide at the least. Not to carry the description further, in short, plain country Joan is now turned into a fine city madam—can drink tea, take snuff, and carry herself as

high as the best." It is evident that there is nothing new to be said on the great "Mary Ann" question. Generation after generation repeats the experiences, the complaints, the denunciations, and the prophecies of its predecessors.



## Curiosities of and in our Ancient Churches.

By HENRY PHILIBERT FEASEY.

(Continued from vol. xxxvi., p. 119.)

### V.



ANY of our old churchyards still retain their old crosses. Some maintain that these were originally market crosses removed to churchyards for safety's sake. Sometimes they are called from that use "preaching crosses." The cross in Iron Acton churchyard, near Bristol, is an admirable specimen, both for harmonious proportion and design, composed of two stages raised on a platform of three octagonal steps. One of its arches nearer the church appears to have been intended as an entrance, the remaining three having stonework across them. The fine carved pinnacle is much mutilated. The quadrilateral cross has on each side two shields. Two bear the arms of Poyntz impaling Fitznicol, two are blank, the rest contain the emblems of the Passion. (N) A pillar in the form of a cross between two knotted scourges, with handles erect ; (S) a spear and staff tipped with a sponge between a hammer and pair of pincers ; (E) an erect ladder, a man's vest and three dice ; (W) a passion cross surmounted by a crown of thorns. Its date is of the fourteenth century.

Another interesting cross of this date is that in St. Mawgan churchyard, St. Columb, Cornwall. Under the four niches at the summit of an octagonal shaft are represented the Almighty Father holding a crucifix dove-surmounted ; an abbot ; an abbess ; a king and a queen, the latter kneeling at a lectern ; below an angel holds a scroll, which rises to the queen's crown. The cross at Bishops Lydiard,

\* Malcolm, *Anecdotes of London*, ii. 183.



Somersetshire, furnishes another example of similar work, having on the east face a figure of St. John the Baptist, the faces of the socket exhibiting a bas-relief of our Lord in Majesty, the Resurrection, and the twelve Apostles. Others are at Stringston, Somersetshire, fourteenth-century date and 15 feet high. The east face bears the Crucifixion; the west the Virgin and Child; the south an armed knight; the north a bishop in benediction; West Pennard, in the same county, with emblems of the Passion and cipher of Richard Bere, Abbot of Glastonbury (died 1524); St. Donats, quite perfect—the Crucifixion on one side, the Blessed Virgin on the other. The stump of the cross in Ripley churchyard, Yorkshire, has eight hollows for kneeling round the base. The cross at Douling, Somersetshire, was probably a sanctuary cross (fifteenth century), the precincts of the church having enjoyed that privilege. The exterior north wall of the nave of Llansilin Church displays a curiosity indeed; for thereupon can be traced a horizontal line coloured red, a relic of the time when the game of "fives" was played in the churchyard. In a stone bench in the West Walk of Westminster cloisters the novice boys of many generations have left in the series of holes arranged in nines—

\* \* \*  
\* \* \*  
\* \* \*

—a similar memorial of the once popular but now forgotten game of "knockings in and out." These holes are not peculiar to Westminster, as they are to be found in Canterbury and other cloisters.

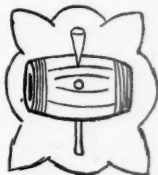
The *rebus*, an enigmatical representation of a name by pictures or figures instead of words, although by no means a rarity, may yet be regarded as a curiosity. Some in the Lady Chapel of Winchester Cathedral may be taken as fair samples. They are the rebuses of two priors and are arranged round two central keys on the vault, one representing the Almighty, the other the Blessed Virgin, and consist of the letter T, the syllable *Hun*, the figure of a ton or tun for "Thomas Hunton," and the figure 1 for "Prior"; again, the letter T, the syllable *silk*, a steed or horse, and the figure 1, for "Thomas Silkstede,

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Prior." In the south transept, south of Silkstede's Chapel, so-called from the letters of his Christian name being carved on the cornice of the screen, Prior Silkstede's rebus appears again, this time represented by a skein of silk. In the vault of the south chapel



Rebus of Bishop Beckington



Prior Bolton's Rebus



W. Newton.



Newington

the musical note termed a *long* is found inserted into a ton for Langton; a vine and a ton standing for his see, Winton; and a hen sitting on a ton for his prior, Hunton. The dragon issuing from a ton is a rebus for Winton, to be explained from the Vulgate, Prov. xxiii. 31, 32. Others appear at Christchurch Priory, Hants; Manchester Cathedral and many other places. Upon the wall of the south choir aisle of Hereford Cathedral hangs an ancient and curious specimen of mediæval geography, in a map of the world—the "Mappa Mundi." The date is given as early as the first half of the twelfth century, and as late as the opening of the fourteenth. Its author is stated on the work itself to be Richard de Haldingham:

May all who this faire historie  
Shall either hear, or read, or see,  
Pray to Jesus Christ in Deity.  
Richard of Haldingham and Lufford to pity,  
That to him for aye be given  
The joy and happiness of heav'n.

P

The world is presented as an island surrounded by the rolling ocean. The top of the map, standing for the east, gives a picture of Paradise, with its Holy Tree and four rivers, the eating of the forbidden fruit and the expulsion from the garden. Above is the Doom, or Day of Judgment, with the Blessed Virgin interceding for the faithful dead, who, rising from their graves, are being led into heaven. The whole is founded on the popular cosmographical treatises of the time wherein Augustus Cæsar is said to have despatched three philosophers into as many divisions of the universe to measure and survey them. In the map these philosophers are named Nichodorus, Theodotus and Policlitus; and the Emperor is represented in the act of delivering to them written orders confirmed by a very handsome mediæval seal. It is not surprising therefore to find the map filled with notions and inscriptions—excerpts from Isidore, Herodotus, Pliny, Solinus, and other ancient historians; figures of towns, animals, birds, beasts and fishes, with all the heterogeneous cosmography which mediæval geographers believed to exist in the more distant parts of the world. Prominent among them are the four chief cities of the world, with Jerusalem as the centre. Babylon, with its famous tower comes next, and then Rome, the capital of the world, with the inscription: "*Roma caput mundi tenet orbis frena rotundi*;" and Troy: "*Troja civitas bellicosissima*."

In that portion assigned to Great Britain most of the cathedrals are marked down, but very little of Ireland appears as yet to have been discovered. Among other points of geographical interest are the columns of Hercules, the Labyrinth of Crete, Scylla and Charybdis, the Phoenix, Joseph's granaries in Egypt, the House of Bondage, the Journeyings of the Israelites, the Red Sea, Mount Sinai, with a figure of Moses and his supposed place of burial, the Jews worshipping the Molten Image, Lot's wife changed into a Statue of Salt, Noah's Ark, Warriors in combat with a griffin, Scythian Cannibals, etc.

Numerous painted pictures in oil are to be found in the churches, many the productions of masters of the British School of last century, and not a few very fair copies of the old Masters. These pictures were utilized

principally as altar-pieces, *e.g.*, Winchester Cathedral, "The Raising of Lazarus" (West); Egham, Surrey, "Elijah raising the widow's son" (Westall); Mortlake, Surrey, "The Entombment of Christ" (Gerard Seghers); St. Stephen's, Walbrook, "The Martyrdom of St. Stephen" (West); Trinity College Chapel Cambridge, "St. Michael binding Satan"; (West); Melcombe Regis, Dorset, "The Last Supper" (Sir James Thornhill); and Eccleston, Cheshire, "Joseph of Arimathea begging the body of our Saviour" (Westall). A picture attributed to Luca Giordano, the subject "Christ bearing the Cross," is at Merton, Surrey, and another at St. Peter's, Manchester, "The Descent from the Cross," to Annabai Caracci. The picture at Bodminton, Gloucestershire, by Ghezzi, "Christ disputing with the Doctors," has inserted in its lower part a portion of a cartoon by Raphael. Replicas of pictures by the old masters are not uncommon. St. Paul's, Honiton, Devonshire, has one of Raphael's "Transfiguration." Godshill, Isle of Wight, a large picture of the School of Rubens, representing "Daniel in the Lions' Den." The Church of Selborne, Hants, has over its altar an early German triptych, "The Adoration of the Magi," presented by Benjamin White the publisher (brother of Gilbert White), in 1793. Ellingham Church, Hants, an indifferent picture of the "Day of Judgment," taken from one of the churches at Port St. Mary, Bay of Cadiz, in 1702, and the gift of Lord Windsor. Burford Church, Shropshire, possesses also an interesting triptych, executed in 1588 by Melchior Salaboss. On the outer surface is portrayed in twelve compartments the twelve Apostles. In the centre are full-sized paintings of Richard Cornewall and his wife Janet. Above is a representation of the Heavenly Host, and in a narrower panel beneath the recumbent figure of Edward Cornewall, the "strong baron," in his shroud.

In Canterbury Cathedral Church is a curious painted table of wood, of fourteenth to fifteenth century date, representing the murder of St. Thomas à Becket. It formerly hung against the columns at the head of the tomb of Henry IV.

Of curious items may be mentioned the canvas paintings of "Time" with a scythe

and hour-glass, and of "Death" as a skeleton with a dart in his hand. At the west end of St. Olave, Jewry, is, or was, "a very spacious and curious piece of painting in a strong black frame, being the figure of Time with wings displayed, a scythe in his right and an hour-glass in his left hand. At his right foot is a Cupid dormant, its head reposing on lovely fruit, and another is near his left arm. Under the feet of Time lyeth the portrait of a Sceleton about 8 feet in length."\*

In the south transept of Beverley Minster hangs a painted tablet, representing King Athelstane making his famous grant to Beverley Church. Underneath are inscribed the King's traditional words:

Als fre make I the  
As hert may thyne  
Or egh may see.

It was repainted in the reign of James I. In a picture of the Crucifixion preserved in Bradninch Church, Devonshire, the figure of the Saviour has golden wings, and in another curious painting on board, representing the "Coronation of the Virgin" in the Bishop's Palace, Llandaff, the angels are equipped with the wings of swallows. A very curious picture of the Doom is hung out of sight in a side-aisle of the Church of St. Michael, near St. Albans.

Burstock Church, near Hall, preserved a royalist relic in a curious painting representing the execution of King Charles I., on which also appears the initials "C.R." with the royal arms. Pictures of King Charles are mentioned as placed in other churches, e.g., St. Botolph, Bishopsgate, and St. Olave, Jewry. In the vestry of St. George's Church, Canterbury, is a curious painting of Guy Fawkes, dated 1632, and inscribed "In perpetuum Papistarum infamiam." Chester Cathedral (north transept) has a curious needlework picture representing Elymas the sorcerer.

During the seventeenth and eighteenth centuries full-length figures of Moses and Aaron were frequently placed in churches, often as appendages to the table of Commandments. Of the same conventional character, they have little merit of execution. Moses is generally shown with his rod in his

right hand, and the table or book of Commandments in his left; Aaron in full priestly vesture, carrying a censer. These pictures are usually in oil on canvas, as at Halston Chapel, Salop, where there is also a framed painting of King David; and at Long Crendon, Berks, where they are now consigned to the belfry. At Brightlingsea, Essex, they are painted and cut out in wood; at Helphringham, Lincolnshire, in fresco painting. The following excerpts are from the Vestry accounts of a Welsh church:

"1742. To treat the men that helped to set up the pictures, in the church, 2s. . . The joyner for making the frames, 14s. . . Carriage of Moses and Aaron 5s."

"1780. Paid for Moses and Aaron, 5s."

At Bengeworth, Gloucestershire, the table of commandments has the letters cut in box-wood, with the date, 1591, upon it. An old table at Aylmerton, Norfolk, in black-letter characters painted on boards, is affixed to the east wall of the nave. It dates from the time of Elizabeth, or perhaps earlier. On the north nave wall of Methley Church, Yorkshire, hangs a triangular board recording the aspiration toward a seat in heaven of Roger Holling, churchwarden, who in 1624, "auctoritate archiepiscopi," placed seats in the church; and at Cadoxton, Neath, South Wales, a pedigree of the Williams family is engraved on sheets of copper, and occupying four long pages. The walls of the transepts of Abbey Dore are covered with texts accompanied with Protestant comments upon them. St. Albans Abbey is similarly decorated. The chancel ceiling of Leigh Church, Worcestershire, is painted to represent the firmament with the moon; that of Compton Wyniate, Warwickshire, with imitation clouds (date 1662); on that of Gyffyn Church, near Conway, the sun, moon, and two stars are placed at the feet of the evangelistic symbols, the angel, the bull, the eagle, and the lion. The moon is represented as the conventional disk with the man with his bundle of sticks.

Some of the panel paintings on East Anglian rood-screens present some minor curiosities. On that at Cawston, Norfolk, St. Jerome wears spectacles; at Burton Turf, the angels are clad in trousers; at Worstead, a bearded female saint (St. Uncumber), of whom a similar statue is

\* *A New View of London*, 1708, vol. ii., p. 488.

among the grand series of saints ornamenting Henry VII.'s chapel at Westminster. At Cawston and Gately the figure of "Blessed John Shorne" is seen conjuring the devil into a boot.

Displays of the Royal Arms still retain their place in many old churches. They



THE MOON IN GYFFYN CHURCH.

were probably set up early in the reign of the sixth Edward:

1547-8. St. Matthew, Friday Street, London (Churchwarden's Accounts):

"Paid to goodman Child for refrashing the King's armes standing in the roof loft, 3s."

The arms of Queen Elizabeth are or were in St. Martin's and St. Thomas of Canterbury, Salisbury; St. Michael's, Coventry (1591); and Sandford Church, Oxford (1602). Of James I. in Wyke Chapel, Champflower, Somerset (1623); and Brixton, Isle of Wight. Of Charles I., Aylmerton Church, Norfolk; Beverley Minster; Broadway Church, Gloucester (1641); Haltham, Lincolnshire; and St. Albans Abbey Church.

In 1651 these were superseded by the State Arms of the Commonwealth, which in their turn were removed at the Restoration. They remained, however, at Austen Church, Warwickshire, till recent years. Under the date 1660, the Warrington (Lancashire) Church Register tells us:

"1660. July 30. Whereas it is generally enjoined by the great Council of England that in all churches thorow out the Kingdom of England his Majesty's Armes shal be sett upp," etc.

The arms of Charles II. are at Huish Episcopi, Somerset, with the initials "C. R. 11," and the motto "Dieu et mon Droit"; also at Langport and Curry Revell in the same county. Others are at the churches of Blundeston, Suffolk, (1683); Burton Overy,

Leicestershire (carved wood); Dingley, Northamptonshire (plaster, with the initials "C. R., 1661"); Ightham, Kent (1660); Kegworth (plaster, 1684); Loughborough (plaster); and Market Harborough (plaster, 1660), all in Leicestershire; Normanton-upon-Soar, Notts (plaster, 1683); and Over Compton, Dorset, "C. R., 1671."

Among the Harleian MSS. (2123, Art. 9) is a "Copie of Dr. Powel's License to John Keene to paint the King's Armes where they should be wanting in any Churches within the counties of Salop, Lancashire, Cheshire, Stafford, and in North Wales, he being deputed thereto by Sir Edward Walker, Garter."

The arms of James II. are in Grafton Flyford Church, Worcestershire (1687); Oulton, Suffolk, "I. 2. R."; and Packwood, Warwickshire, "I. R. 1686." Of William III. in Brympton Church, Somerset, with the motto "Je main Tain'dray. W. R., 1698"; Fleet, Lincoln, "W. R., 1698"; Saxlingham, and Yarmouth, Norfolk (1698). The arms of Queen Anne appear in Gedney Church, Lincolnshire; Ledsham, Yorkshire; Lockington, Leicestershire (plaster, "A. R. 17-04"); St. Benedict, Norwich, and South Petherton, Somerset.

In the Yarmouth Church, Isle of Wight, are the arms of George I.; in the lower quartering on the dexter side the white horse of Hanover is introduced. Other arms of this monarch are at Brailes, "G. R., 1722"; and Churchover, Warwickshire (1715; George II.'s are displayed in the churches of Normanton, Derby (1750); Waghen-on-Wawne, Yorks (1739); and Wysall, Notts, "G. R., 1729." Those of William IV. at Marlton, Devon, "W. IV., R.," and Oddicombe, Somersetshire, has the honour of displaying those of Her late Gracious Majesty Queen Victoria (1852).

In these Royal Arms no change was made upon the decease of one Sovereign and the accession of another. When they were obliterated or worn out new ones were substituted.

Occasionally inscriptions are found running round the walls of old churches, as under the nave roof of Almondbury Church, York: "Thou man unkind—Have in thy mind—My bloody face My wounde's wyde On every side For thy trespass. Thou synar hard Turn



*hiderward Behold thy Savyor free Unkind  
thou art From me to depart And mercy I  
would grant thee. For love of the The Jywes  
smeared me with skourgous kyne and sharp  
with a crown of thorn My head al to torn  
with a speyt they thirlyd my hart. With  
nails tree They nailed me Fast both foyt and  
hand For thy trespas My pashon was To  
reed the from the flude. Penne cannot write  
Nor man indyght Pains that I had so.  
Those mad my body bloo By wounds both  
large and long. Thou days me more dyre  
when thou doth swyre By me hereof my body  
Than the Jywes did. That spylt my blod On  
the Mount Calvere. Wherefore pray the Thy  
swearing lay by Dread God alteryn. If thou  
will do so To hevyn shall thou go Among  
angels to syng." Before the verses are the  
words, "Geyfer Dyson was the maker of this  
Anno Domini 1522."*

*(To be continued.)*



## Prisoners of War in England a Century Ago.

BY THE REV. G. N. GODWIN, B.D.

*(Concluded from p. 74.)*

**S**OME of the fugitives were shot by the sentries, many found a watery grave, and were seen next morning by their comrades left stark and stiff upon the mud by the receding tide. Others, again, swam to neutral ships, only in too many cases to be given up again into captivity. A few reached the shore in safety, most of them, however, being recaptured after a few days of bitter privation and exposure. Combined attempts at escape were very common. In April, 1811, the prisoners on board the *San Isidro* prison-ship at Plymouth "cut through from below two planks between the two beams at midships," placing casks so as to escape detection. The usual guard was posted at 8 p.m. Two hours later the Frenchmen went to work. One of them tried to ascend, but the sentry struck at him with a cutlass. A wooden knee prevented the loss of his head. He

and his comrades "were put under the privations usual on such occasions." A month later it was reported that the prisoners on board the *Sampson* at Chatham were riotous, those on board the other ships being quiet on account of one-third of their allowance being stopped to pay the damages of their cutting the ship to escape. Boats from every ship were despatched alongside the *Sampson*, fully manned and armed. One of the most violent of the prisoners was stabbing an officer of marines when a marine fired and killed him. Other shots were fired, three prisoners being killed and eight wounded, "two of them since dead, one of whom was the principal ringleader."

In the year 1806 seven French prisoners "cut a hole in the side of the *Crown* prison-ship at Portsmouth. Six of them were taken at once, the other supposed drowned."

The prisoners on board the *Prothée*, at Portsmouth, made a desperate combined effort to escape. Having cut a piece out of the ship's side, they were preparing to jump overboard in a body. They knew that many of their number would be shot by the guard, but they calculated on the escape of the remainder. They all turned out of their hammocks at midnight to carry out their design. All at once the Lieutenant in command appeared, followed by a strong guard. There was nothing for it but to retire to rest, not without muttered curses. It was not long afterwards discovered that an informer had given information of the projected escape, treachery being not uncommon among the prisoners. He was seized, and it was at first proposed to kill him. But other counsels prevailed. By unanimous consent his face was roughly tattooed with the words, "This villain betrayed his comrades to the English." Maddened with pain, terror, and perhaps remorse, he, when released, rushed upon deck and attempted to jump overboard, but fell and broke his leg. Afraid to return to France, he afterwards entered the English service. In August, 1806, a serious riot took place between the French and Prussian seamen on board the *Rochester* prison-ship at Chatham, necessitating the removal of the Teutons to the *Bristol*, then lately commissioned as a prison-ship. In December, 1805, 950 French prisoners from Trafalgar were

landed at Plymouth. "They were put into the New American prison. There are now 4,300 French and Spanish prisoners in Mill-bay prison, besides 3,000 more on board the several prison-ships in Hamoaze."

In September, 1804, when an invasion was feared, "nearly all the French prisoners have been landed from the prison-ships under the direction of Sir F. Thesiger, and marched for Norman Cross," not far from Peterborough.

In May, 1800, a chivalrous action was done on board the *Sampson* prison-ship in Hamoaze. The sentry at the gangway was blown overboard by a gale of wind, whereupon a French officer named Le Fevre leaped into the sea and saved him. It is gratifying to learn that "a full passport was sent to the officer with a certificate of his generous conduct to the commissary at Morlaix." On October 23, 1795, three French prisoners escaped from the *Bristol* prison-ship in Gillingham Reach. They were all retaken, being found in the marshes almost dead with cold and hunger. Guarding the prisoners was not unattended with risk. On December 5, 1807, the Danish prisoners in Catwater, Plymouth, mutinied, and were only prevented by the pickets from burning all the ships. On the following day "a great number of them were sent in lighters and launches up the Hamoaze to the *Prince*, temporary prison-ship, until the *El Ferme* is completed." On August 26, 1808, some French conscripts who had escaped from Oporto were received on board the prison-ships at Gillingham. They were fine young fellows, but nearly naked. They told the French prisoners of Buonaparte's reverses in Spain, and lessened their confidence in him.

On October 8, 1808, "two French prisoners escaped from a prison-ship at Portsmouth at night. One was drowned, and the other was found in the mud, from whence he was extricated by a detained American vessel lying in the harbour, and sent in again to the ship from whence he had escaped." This extract is interesting, as the fugitive was no other than Louis Garneray, who has been already mentioned, and who was afterwards a prisoner on parole at Bishops Waltham. Garneray was a clever artist, and earned his livelihood by painting naval pictures, some of which are still to be met with at Ports-

mouth and its neighbourhood. After his release, in 1814, he says that he forgave all the English, even the Portsmouth picture-dealer who had made him work for paltry wages. He afterwards became a leading marine painter in France, and eventually Director of the School of Painting at Rouen.

It was not uncommon for prisoners to stow themselves, with the connivance of their comrades, in empty watercasks, which were afterwards lightly headed up and conveyed to the dockyard to be refilled, the captive meanwhile escaping as soon as night came on.

In January, 1801, an order was read to the French prisoners on board the prison-ships at Jamaica that "if they attempt to escape they will be shot." The Lieutenant-Commander of one of these ships was almost constantly on shore with his wife and family. He left these orders with the master. Several prisoners "tried to escape in empty casks which were about to be sent out of the ship for refilling. "The master ordered the casks to be thrown overboard, and fired upon by the marines," with the result that "ten men were killed in the casks and one or two hurt. The remainder were taken up again, but two of the killed drove on shore." The master was tried by court-martial and acquitted, "in consequence of these orders and the execution of those orders meeting with the approbation of his superior officer, the Lieutenant." The higher authorities acted as harshly in their degree as the master and the Lieutenant. In October, 1813, we read, "There are two prison-ships at Chatham full of Frenchmen, who, unacquainted with the force and propriety of expressions, call themselves Republicans. It was ordered by the Duke of York (the Commander-in-Chief) that none but those professionally employed be allowed to go on board any prison-ship, and that officers on guard should confine their communications with the prisoners to the strict letter of their duty."

And yet when the Duke of York, mounted on a bay charger, visited Portchester Castle, these very prisoners whom he treated thus harshly, and whose only crime was heroic valour shown in their country's cause, received him with profound respect and hearty cheers, as the son of the King of England.

Who showed the nobler and more chivalrous feeling?

But enough about prison-ships.

Here is a picture of old days. "On September 20, 1804, 1,200 French prisoners just arrived from Jamaica in five transports, under command of Lieutenant Harrison, were sent on board the prison-ships in Hamoaze; 300 who had been here for several months past were landed at St. David's Point, and were escorted through Plymouth by two captains, four subalterns, and seventy-five rank and file of the first battalion of the Plymouth Volunteers. Lieut.-Colonel Langmead and a party of the 4th Dragoon Guards will form their escort as far as Chudleigh on their way to Stapleton Prison. A similar number march on Friday, escorted by the Prince of Wales' Own Royal Volunteers, under the command of Lieut.-Colonel Hawker. The behaviour of the French prisoners from San Domingo was uncommonly impudent and overbearing, and it is supposed that if there had been any of them that could have managed a ship, they would have tried to have thrown the eight sailors overboard and run away with the cartels. The agent, a Lieutenant in the navy, had hard work to put them on short allowance on their passage, having been three weeks beating through the Gulph, and when they arrived here they had only three days' provisions and water left, even at short allowance. On board one of the cartels some of the soldiers were villains enough to set a negro boy to murder the English master in his cot while asleep, but he was providentially discovered with the knife in his hand going towards the cabin by the mate who had the watch. A strict eye has been kept on the boy to discover his accomplices, but hitherto in vain. To the credit of the French officers (prisoners of war on board) their conduct was very laudable in endeavouring to suppress any mutinous conduct where they could exert the little authority they possessed." The little influence possessed by officers, many of whom had risen from the ranks, was strikingly shown on March 31, 1798, when 1,300 prisoners on board the *Sandwich* prison-ship at Chatham refused to clean the exercise deck unless their officers were compelled to join in the work. Captain Douglas promptly ordered them below, saying that 'if they did

not clean the deck, they should not dirt it.' They held out for two days, after which forty, unable to bear the general discomfort, yielded, and were allowed to come upon deck, whereupon the rest apologised and things went on as before."

The type of officer who rose to military command during the wars of the Revolution is shown by the following extract:

"August 24th, 1793.—Three French officers were committed to Mill Prison (at Plymouth) for breach of their parole, and for stealing three geese from Mr. Carpenter at Teyton. Two others were also brought in from Ivybridge for breach of parole at Tavistock. Eight others who broke their parole at the same time were taken near Portsmouth. In the late war there was not a single instance of an officer breaking his parole. The officers of that war were gentlemen, and men of honour and probity." Again, on October 10, 1793, we are told: "Last Sunday were brought to Plymouth from Totness two French officers who had broken their parole of honour, with four other French officers who escaped in a boat worth about fifteen guineas, which they stole from a person at Paington."

In New Alresford churchyard, Hants, is the grave of the wife of an officer of the Artillery of the Imperial Guard, and it is easy to imagine her listening to her husband's stories of the sayings and doings of a certain *petit caporal* better known as Napoleon Buonaparte. It is pleasing to know that the officers who were confined on parole at Alresford not only won golden opinions from the inhabitants, alike by their general demeanour and by their heroic exertions on the occasion of a fire which threatened the destruction of the whole town, but that they also carried back pleasant memories to France of their sojourn in Hampshire. Several of their number died during their captivity, and tombstones were erected to their memory by their surviving comrades. Amongst them were some officers of the French 66th Regiment of the line, and some naval officers. In the course of years these memorials of the dead gradually fell into decay. In 1870-71 there were gloomy times in France, and many a temporary exile fleeing either before the armed might of

Germany, or before the red terrorism of the Commune, found a temporary asylum in England. Through traditions of kindness shown to relatives long ago in "the old war time," several of these fugitives found their way to Alresford. Amongst them were the mayor and mayoress of Rouen in Normandy, and the latter with a truly womanly tact and kindliness of heart renovated and restored the graves of her countrymen. Officers of the French 66th Regiment were also on parole at Odiham. The cottages in the great Odiham chalk-pit were the temporary home of some of these foreigners. One officer of the 66th Regiment died at Odiham, and is, with several of his comrades, buried in the churchyard. He has a beautiful epitaph: "He was a prisoner of war; death hath set him free."

Officers on parole were allowed to go a mile from the town in which they were quartered, but no further. A mile from Odiham a noble oak on the Winchfield road, beneath which a seat was placed for the comfort of wayfarers in the Jubilee year, has always been known since the days of the Napoleonic War as "the Frenchmen's Oak." This was the limit of their walk, and many a discussion, voluble and lively, in the Gallic tongue has taken place beneath its branches. It was a not uncommon, but despicable, trick to induce some fair damsel to write a note to a French officer appointing a rendezvous outside the mile radius. If the Frenchman ran the risk and kept the appointment, it was more than probable that he would not find a coy maiden awaiting his arrival, but, on the contrary, two or more sturdy rustics, who would arrest him, and, carrying him back to the town, bring him before the commissary on a charge of attempted escape. The prisoner would be fined one guinea, a heavy drain on his scanty allowance, for the benefit of his captors, and was fortunate if he was not deprived of his parole and imprisoned at the nearest prison depot. In 1778 it was ordered that "Officers breaking parole are to be immediately locked up with their men without the advantage of an exchange until the war is at an end."

French officers on parole simply swarmed in our smaller Hampshire, Devonshire, and Midland towns. Winchester knew them

well. There were at least 200 at Bishops Waltham, numerous colonies at Alresford, at Odiham, at Whitchurch, and at Andover. At Whitchurch French officers on parole found a home as long ago as the time of the Seven Years' War, as several entries in the register of burials clearly prove. They were profitable visitors. Garneray says that at Bishops Waltham they were lodged in dilapidated houses, for which they were charged such exorbitant rents that they practically bought the houses every twelve months. He himself paid ten shillings a week for the privilege of sharing a loft with five others. He paid an equal sum for an attic, which he used as a studio. For a short time Bishops Waltham had a very distinguished visitor in the person of Admiral Villeneuve, who commanded the French fleet at Trafalgar. He was landed at Gosport, and rested at the Crown Inn. An hour afterwards he was taken by coach to Bishops Waltham, where a house had been specially engaged for him by the English Government. He was very soon exchanged, and returned to France. Dreading the wrath of Napoleon, he committed suicide at a hotel at Rennes, in Brittany, by fixing an open penknife in his bed, and impaling himself upon it. In Dorsetshire some officers on parole with infinite labour removed a milestone from the side to the top of a hill which commanded a view of the English Channel, over whose heaving waters they had so often sailed. Smugglers played an important part during the war in many ways. Both England and France made great use of them to obtain information as to what was going on in the enemy's ports. The French Government went so far as to bargain with them, promising them the certainty of a lucrative cargo if they brought over to France on each trip one officer. The result was that every town in which officers were confined on parole was infested by emissaries of "the fair traders," as smugglers were then generally styled, who were continually urging the captives to make an effort for freedom. Were this a book instead of an article, it would be easy to tell many a stirring story of escape, successful or not, made along our Hampshire coast in conjunction with, or by the connivance of, the smuggler. But truth



to tell, highly paid as these contraband traders were for aiding in escapes, there are plenty of ugly stories of their having received thirty guineas, or even larger sums, and then, after inducing their passengers to drink freely of hollands that never saw the face of a gauger, delivering them up to an English cruiser, sometimes even within sight of the French coast, and so obtaining a double reward.

There was a regular "underground railway" system for facilitating the escape of officers. Even the very agents themselves were not, like Cæsar's wife, above suspicion." On November 29, 1805, we read: "Numbers of French officers have effected their escape through the connivance of the agents. Agents arrange to send them to Holland or to France for a fixed sum. The prisoner goes up to London in a post-chaise by night, and is lodged in the agent's house till a passage is secured for him to the Continent." At Alresford the officers seem to have been allowed more liberty than elsewhere, being allowed to walk within a radius of three miles round the town, and being frequent and welcome guests at balls, concerts, etc. The Spanish officers belonging to the captured treasure frigates *El Thetis* and *El Brigida* were present at a charity ball at Hambleton in January, 1801, which produced a net sum of £30, which was spent in buying bread for the poor of the neighbourhood.

When the greatest of all the prisoners taken on either side during that deadly struggle, the First Napoleon, was sent to St. Helena, there to pine and wear out his great and lonely heart, a Hampshire man was one of his guardians. Corporal John Smith, a native of Basingstoke, of the English 66th Regiment, was quartered at Cawnpore when the news of the Battle of Waterloo arrived. He used to read the papers to his comrades, very few of whom could read for themselves. In 1816 the regiment proceeded to St. Helena, and for five long years did Corporal Smith mount guard over the great Emperor. The old corporal died in January, 1894, in his hundred and second year, in his native town, the last living man who looked on the face of Napoleon the Great.

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But why prolong the story? When Buonaparte was sent to Elba in 1814, the prisoners at Portchester were given their liberty upon the one strange condition of hoisting the white flag of the Bourbons upon the great tower. Those devoted Buonapartists could only bring themselves to do so after a whole summer day's deliberation, but at length they yielded. Then, after that most picturesque gathering on the beach which Sir Walter Besant has so finely described in his *Holy Rose*, the captives departed to the homes which many of them had not seen for half a lifetime. The old castle was dismantled, as were many other prisons, and now the "French prisoners" are but a fireside memory with very aged men, whose fathers knew the captives well. Not one of that mighty host of gallant soldiers and seamen, foemen truly worthy of our steel, is now alive, but we can say in all sincerity:

"Their bones are all dust,  
Their good swords are rust,  
Their souls are with the saints, we trust."



### Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

MESSRS. MACMILLAN will publish shortly a volume of papers on *Oxford in the Eighteenth Century*, by the late John Richard Green. The majority of these papers first appeared in the *Oxford Chronicle* many years ago, and are now republished under Mrs. Green's supervision.



A sumptuous pictorial work on Normandy is being introduced to this country under the lengthy title, *Picturesque and Historical Normandy: A Descriptive and Antiquarian Account of the Buildings, Castles, Churches, Monuments, and Scenery of the Country*. It is written in French "by a company of eminent archaeologists and literary men." Normandy is exceptionally rich in historical interest, possessing some of the most famous and picturesque castles, churches, and monuments on the Continent, and any complete and efficient history of the country cannot fail to obtain the favour of English scholars and students. By an arrangement with Messrs. Lemale and Co., of Havre, Mr. Elliot Stock is introducing this book to English collectors and antiquaries. The complete work is issued in five large volumes, is printed on art paper, bound in

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three forms, and ranges from £40 to £140 in price. Judging by the prospectus, the work is well illustrated.

Students of Dr. Stubbs' *Lectures on the Study of Medieval and Modern History* will be glad to know that the third edition, just published, contains an address on Church History, delivered to the Oxford Diocesan Church History Society, and another on the opening of a course of lectures on England under the Stuarts, delivered at Reading.

The parish of Upper Eldon, in Hants, is probably unique among the parishes in the United Kingdom. It is situated about five miles from Romsey, and boasts a population of ten. The village church stands in the centre of the farmyard of one of the two houses in the parish, and the farmyard is also the village cemetery. The building dates back to the eleventh century, and contains a reading-desk, Communion table and rails, and five pews, but does not boast a pulpit. The living is of the annual value of £45, but there is not at present an incumbent. Occasionally a clergyman will visit the district, or pass through on a walking tour. The bell will then be rung, and the parishioners will attend an impromptu service. The same plan prevails in many mountain villages among the Alps and Pyrenees.

#### SALES.

MESSRS. SOTHEBY, WILKINSON AND HODGE sold on Monday and Tuesday, the 25th and 26th ult., the following books from the libraries of the late William Radford (of Chigwell) and others: Locker-Lampson's Catalogue of his Library, 1886, £5 5s.; Vallance, *The Art of William Morris*, 1898, £9 10s.; Tailfer's Colony of Georgia, uncut, Charles-Town, 1741, £9; Franklin's Edition of Cato Major, 1744, £14; *Memoirs of Major Stobo of the Virginia Regiment*, 1800, £28; Boileau, *Œuvres*, 1694, presentation copy from the author, £14 10s.; Bradshaw's Railway Time-Tables, first edition, 1839, £25; Charlotte and Emily Brontë, six autograph manuscript School Themes in French, £15; Jacquard, *Pourtraicts et Figures des Habitans du Nouveau Monde*, c. 1590, 12 plates, £17 17s.; Jost Amman's *Livre des Métiers*, en Allemande, 1568, £16; *Arraignment of the Whole Creature at the Bar of Religion*, etc., 1631, £11; Badminton Library, 28 vols., £26; Alken's *Specimens of Riding* near London, 1821, £23; Original MS. Legal Record Book of James Emmott, Notary Public of New York, 1766-68, £17 15s.; Pennsylvania Gazette, 1768-91 (not consecutive), £67 13s.; Browne's *Religio Medici*, surreptitious edition, 1642, and another, £18 10s.; Milton's *Areopagitica*, Of Education, etc., first editions, 1644, £33; Lafontaine, *Fables*, Oudry's plates, grand papier d'Hollande, old morocco, 1755-59, £126; Sir Joshua Reynolds's Works, 2 vols. (244 plates), original impressions, £100; Sir John Conway's *Meditations and Prayers*, W. How, 1571, £19; Richard Corbet's *Certain Elegant Poems*, first edition, 1647, £16; Coryat's *Crambe*,

1611, £10; N. D'Arville, *Navigation du Roy Jacques V. autour de son Royaume*, Paris, 1583, £35 10s.; Denton's *Brief Description of New York* (date cut off), 1670, £75; *Homiliarium Doctorum super Evangelia*, etc., s.a. (c. 1473-74), £29.—*Athenæum*, March 2.

Messrs. Sotheby, Wilkinson and Hodge included in their sale last week the following rare and valuable books: Cotgrave's *Arts Interpreter*, 1662, £11 11s.; Charles Dickens, *Speech at the Meeting of the Reform Association*, June 27, 1855, author's corrected proof, £19 5s.; *Tale of Two Cities*, original parts, 1859, £8 15s.; Du Maurier's *Trilby*, with 58 pages of the original MS., 1894, £14; Erasmus, *Sermon (on the Marriage at Cana)*, R. Wyer, c. 1532 (unknown to Plomer), £24; *Enchiridion Ecclesiæ Sarum*, printed on vellum, Paris, T. Kerver, 1528, £67; E. FitzGerald, *Polonius*, 1852, £11 10s.; Six Dramas of Calderon, 1853, £14; *The Mighty Magician and Such Stuff as Dreams are made of*, from Calderon, 1853, £30 10s.; Goldsmith's *The Deserted Village*, first edition in 8vo., 1770, £25; Hakluyt Society, 96 vols., £35; Lord Beaconsfield, *The Revolutionary Epic*, with autograph notes, 1834, £9 9s.; Count Alarcos, original MS., £10; Cicero's *Cato Major*, by Logan, printed by Franklin, Philadelphia, 1744, £22 10s.; Bishop John Fisher, *Two Fruitful Sermons*, W. Rastell, 1532, £17; George Eliot, *Manuscript Music Book* ("Mary Anne Evans, 1835"), made at Miss Franklin's School in Coventry, £15; Patrick Gordon's *History of Robert the Bruce*, Dort, G. Waters, 1615 (perhaps only four copies extant), £33 10s.; Collection Spitzer, large issue, 6 vols., 1890-92, £29; John Fox, *Res in Ecclesia Gestæ*, 1559, £31; Gould's *Birds of Great Britain*, 25 parts, 1873, £37; Merriam's *Hesperides*, first edition, 1647-48, £56; Horæ B.V.M., MS. on vellum, illuminated, Sæc. XV., £57; another (French), £41; Johnson's *Lives of the Poets*, first edition, 4 vols. in the original boards, 1781, £13; Lafontaine, *Contes*, with suppressed plates, 1762, £27; *Poems on the Death of Priscilla Farmer*, by C. Lloyd, C. Lamb, and S. T. Coleridge, Bristol, 1796, £50; W. S. Landor, *Gebir*, first edition, original wrappers, uncut, 1798, £23; Sir D. Lyndsay's *Workes*, Edin., G. Lithgow, 1648, £18 5s.; *Memoirs of Charles Mathews*, Comedian, extra illustrated, £39; Jonsonus Virbius, first edition, 1638, £15 15s.; Shakespeare's Works, Fourth Folio, 1683, £45.—*Athenæum*, March 9.

#### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—February 7.—Viscount Dillon, president, in the chair.—The president referred to the death of her late Majesty Queen Victoria, patron of the society, and it was resolved to present an address of condolence to His Majesty the King, congratulating him also on his accession. The president further referred in suitable terms to the death of Mr. Christopher Knight Watson, for many years a Fellow and secretary of the society.—Mr.

J. L. Myres described the observations of Messrs. Randall-MacIver and Wilkin on "megalithic" monuments in the neighbourhood of the Roman site of Lambessa, in Algeria. These monuments prove to be examples of the same type of fortified farm-sites as that which occurs in Tripoli; and in one instance an erect "trilithon" was found which corresponded in essentials with those which in Tripoli are known as *senams*, a word which is applied in Algeria also to stone monuments of all periods.—Mr. W. J. C. Moens, local secretary for Hants, reported the discovery of portion of an apse beneath the tower of Romsey Abbey Church. Mr. C. R. Peers read a paper on the same subject.—Mr. H. D. Harrod, by the kindness of Mr. E. M. Mobley, exhibited a small bronze cooking-pot of late thirteenth or early fourteenth century date, recently found at Barmouth.—Mr. L. B. Philipps exhibited a miniature of her late Majesty Queen Victoria.

February 14.—Viscount Dillon, president, in the chair.—Lord Balcarras was admitted a Fellow.—On the motion of Sir H. H. Howorth it was unanimously resolved that a vote of condolence be passed to Captain C. Watson on the death of his father, Mr. C. K. Watson.—Mr. Reginald A. Smith read reports on two early sites in Surrey, excavated in the spring of 1900. At The Hallams, Shamley Green, an ironstone cist was discovered in sandy soil, but a large cinerary urn, similar to some from Ashford, Middlesex, in the British Museum, was recovered only in pieces; also a fine scraper and another flint implement. At Hawks-hill, near Leatherhead, remains extending over many centuries have been found in a small area. Two shallow circular pits, located by the appearance of the turf, were excavated, and proved to be of prehistoric date, one yielding a Bowman's wrist-guard of bone without rivet holes, some fragments of coarse pottery, and a quantity of charred wheat and clinker. The other contained some pierced lumps of baked clay and fragments of bone and pottery. A few yards distant is a ring in the turf, 100 feet in diameter, with an opening on the south, which, from a trial section, seems to mark a burial-place. In the same grounds, some years ago, were found over twenty skeletons with a few relics, including a piece of "wheel-money" iron knives, etc., and ranging between the late Celtic and Anglo-Saxon periods.—Dr. Colley March, local secretary for Dorset, communicated an account of the excavation of a number of pit-dwellings on Eggardon.—Mr. P. Norman, treasurer, exhibited a curious allegorical illumination, painted by G. Hoepnagel in 1571.—*Athenaeum*, February 23.

February 21.—Viscount Dillon, president, in the chair.—An address of condolence and congratulation to the King, submitted by the Council, was approved.—Notice was given of a proposed addition to the statutes regulating the admission of visitors to the society's meetings.—Mr. Lewis Evans exhibited a portable sundial which had belonged to Cardinal Wolsey, and bore his arms on one side of it and on the other a somewhat uncommon form of the arms of the cathedral church of York, of which Wolsey became Archbishop in

1518—gules, two keys in saltire argent; in chief a mitre or, whilst cardinals' hats were engraved both on the front and back. The instrument, which was in almost perfect condition, consisted of a hollow gilt brass block about 3½ inches high, with nine small sundials drawn on its various faces, and closely resembled a group of nine dials arranged on a block which is figured and described on page 80 of *Compositio Horologiorum*, Bâle, 1531, the first book on dialling that was printed. There was no maker's name or mark on the dial, but Mr. Evans sought to prove that it was made by Nicholas Kratzer (1487-1550), a Bavarian, who taught astronomy at Oxford, and was appointed mathematical reader by Wolsey when he founded Cardinal's College (Christ Church). In proof of this he called attention to the German character of the work and decoration, and exhibited two photographs of manuscripts now in Corpus Christi College, of which Kratzer was a Fellow. The first, taken from a MS. by Hegge, showed a drawing of the dial made by Kratzer in the garden of the college, which was in form and style very like the dial exhibited, and had coats of arms on it almost in the same positions. The second showed a page of a MS. by Kratzer himself, also with a similar dial on it, and with the numerals 4 and 7 of an unusual shape, and almost identical with those on Wolsey's dial. A third photograph, taken from the portrait of Kratzer painted by Holbein, which is now in the Louvre, shows him with another block of dials in his hand, which, though differing somewhat in shape, is about the same size as Wolsey's, and the dials on it seem to be exactly the same type and design.—Mr. H. S. Cowper, as local secretary for Westmorland, submitted a report on (1) an early settlement in Kentmere, (2) primitive quadrangular structures, (3) discoveries of the Roman road near Ambleside, (4) an iron sword found at Witherslack, (5) Corner Hall, an unnoticed pele, (6) an oak chest supposed to have come from Whalley Abbey, and (7) some relics of the 1745 rebellion.—Mr. H. Willett exhibited a horn triptych of reputed twelfth-century work, which Mr. Read gave reasons for assuming to be a fabrication of the nineteenth century.—Dr. Brushfield exhibited photographs of five Norman doorways in Herefordshire.—*Athenaeum*, March 2.



ROYAL ARCHÆOLOGICAL INSTITUTE.—*General Meeting, February 6.*—Judge Baylis, K.C., in the chair.—Professor T. McKenny Hughes, M.A., F.R.S., F.S.A., read a paper on the forms of implements of war and other appliances in use among primitive races of past and present times, pointing out and illustrating by actual examples that many of them were suggested by natural forms. On this occasion he confined himself chiefly to bone objects, first calling attention to the suitability of the material, and to its universal occurrence. He exhibited specimens of small bone graving tools from recent mediæval, Saxon, Roman, and earlier deposits. He showed apple scoops and flayers made of the limb bones of ruminants in which one end of the

bone remained untouched. He produced some bones from the heads of common fish which almost exactly resembled the fish-hooks made from turtle bone and used in the South Sea Islands. He was of opinion that the form of the Fijian battle-axe, or *baton de commandement*, was suggested by the ribs of cetacea, and pointed out the variation in the shape of the proximal end as we approach the head of the animal, and thought that the different ribs may possibly account for the original manufacture of different forms which are observed in the axes, rather than that they were modifications of one original type of weapon. He criticised the statements of some authors respecting the widespread use of the boomerang, especially as to the cateia having been a boomerang. He thought that the early notices which described that weapon as having been hurled with a thong (*amentum*) developed into the idea that it had a string attached to it; next, that it could be drawn back by the string; and lastly, dropping the mention of the string, that it was so thrown as to return to the thrower, and therefore must have been something like a boomerang.—Mr. R. E. Goolden, F.S.A., read a paper by Dr. Russell Forbes on "Recent Excavations in the Forum at Rome." The report dealt especially with the remains of the Regia, the official residence of the Pontifex Maximus, which lies between the Via Sacra and the Temple of Vesta. Dr. Forbes gave many quotations to show what history relates about the palace at different periods, which the excavations have confirmed. He also reported on the more recent discovery of the Fountain of Juturna, with its adjoining altar and the inscriptions.—Messrs. Hilton, Wilson, and Rice took part in the discussion.

BRITISH ARCHAEOLOGICAL ASSOCIATION.—Feb. 6.—Mr. C. H. Compton, vice-president, in the chair.—The paper of the evening was contributed and read by the Rev. C. H. Evelyn White, M.A., F.S.A., the subject being, "Some Recently Discovered Earthworks, the Supposed Site of a Roman Encampment at Cottenham, Cambridgeshire." A large plan of the earthworks was exhibited on the easel, and, in order that the paper might be more readily followed, smaller copies of the plan were furnished for the members and visitors. These earthworks are of a very singular nature, extending over 20 acres of ground, and have hitherto been unnoticed, so far as the writer was aware. Immediately to the north of Cottenham parish church is the Cottenham Lode, and abutting upon this Lode, to the north-west, is an unploughed field of about  $8\frac{1}{2}$  acres, in which field are situated the principal entrenchments. This field is bounded on the north-east by the Car Dyke, while the roadway known as the Setchell Drove, running nearly parallel with Cottenham Lode, encloses it on that side. Here are visible large rectangular ramparts of chevron or zigzag formation, with a ditch on each side. The formation extends into the field beyond the Setchell Drove, which cuts through it, and there are remains of geometrically formed entrenchments in the surrounding fields. The trenches are well above the old water-level of the

Car Dyke, and vary in depth from 6 inches to 2 feet. Mr. White exhibited a large number of pieces of Roman and other pottery which is found in abundance all over the site; Samian, Upchurch, and red ware, some bearing potters' marks and decoration. One fragment of the neck of a vase, or urn, bore an unusual type of ornament in the shape of a series of straight lines going up from the collar. The only article of personal adornment found was a portion of a bone pin, having a series of notches for ornament, somewhat resembling one illustrated in Keller's *Lake Dwellings*. The question to be decided by antiquaries was whether these remains indicate the site of a British settlement, or a military position, as the peculiar formation of the entrenchments would rather suggest. At all events, we had here ancient earthworks hitherto apparently unnoticed, Roman pottery in abundance on all sides, surrounded by lines of British and Roman communications, and near to an ancient waterway that afforded means of access to the larger rivers in very early times.

February 20.—Mr. S. W. Kershaw, M.A., F.S.A., presiding.—An interesting paper was read upon "Some Old Halls in Wirral," by Mr. W. Ferguson Irvine, who illustrated it by many fine photographic views shown by the limelight lantern. The Hundred of Wirral possesses many special characteristics, due mainly to its peculiar surroundings and situation. Wirral, or "Wurrall," as the old natives call it, is the tongue of land lying between the estuaries of the Mersey and the Dee, and contains the only coast-line which the county of Cheshire possesses; it is, in fact, a peninsula, being connected with the rest of the county by one narrow end. The halls and manor-houses of Wirral differ in many respects from the rich examples of domestic architecture for which Cheshire is so celebrated; nevertheless, they are not without quaint and picturesque features. One peculiarity about them is the half-timber construction, which is confined entirely to the frontages, the rest of the walls being of masonry. In Bidstone Hall we have a good specimen of the style of architecture of the early seventeenth century, the house being built in 1620 to 1622. In the deer park is still standing an old wall over 6 feet high, and about 4 feet thick, built of rough stones, which is referred to, in almost every lease of the Hall as far back as 1609, as "the great stone wall." Its antiquity may be much greater, as tradition records it was built when wages were a penny a day. The wall is popularly known amongst the villagers as the "Penny-a-day Dyke."

SOCIETY OF ANTIQUARIES OF SCOTLAND.—Feb. 11.—Sir Thomas Gibson Carmichael presiding.—In the first paper, Mr. Andrew W. Lyons, architect, gave a detailed description of the painted ceiling in the Montgomery aisle of the Old Church at Largs.—In the next paper, Dr. Joseph Anderson gave an account of a remarkable group of brochs in the district of Keiss, Caithness, recently excavated by Sir Francis Tress Barry, Bart., M.P., Keiss Castle. Caithness is exceptionally rich in prehistoric remains, and of these the brochs are the most



abundant, although until recently very little was known about them. It was shown that this class of ancient stronghold was a typical structure of great importance and significance in the archaeology of Scotland, forming a more prominent feature in the aspect of the country and of the civilization of the time than even the mediæval castles, which, in the Northern districts at least, they far outnumbered, while each of them was on an average quite as large as a mediæval keep. They were huge, dry-built, circular towers, rising on a base of about 60 feet in diameter to a height of about 50 feet. In its elevation the tower was a cylinder, having a thickness of wall of from 12 to 15 feet, surrounding an open interior court of about 30 feet in diameter, into which all the windows looked, so that the only opening on the outside was the doorway through the wall of the cylinder, giving access to the interior court. From this court another door gave access to a stairway, leading up to a series of galleries, running completely round, in the thickness of the wall, one above another, and lighted by ranges of windows opening into the court. The function of these peculiar structures seems to have been to provide a sufficient number of secure refuges for the people and their cattle and other possessions from temporary danger threatened by incursions of predatory bands, and no type of structure more admirably suited for passive defence was ever devised. The rounded or conical grass-covered mounds which now conceal their remains are thickly scattered over the areas of the best arable land and up the river valleys. They are surprisingly numerous in the Northern counties, upwards of 80 having been enumerated in Caithness, 60 in Sutherland, 70 in Orkney, and 75 in Shetland. Though much fewer in the Southern counties, they range from Shetland to Berwickshire, and thus form a feature in the prehistoric aspect of the country all the more remarkable that the type is peculiar to Scotland, not a single example having ever been found elsewhere. After describing in detail the special features and contents of the group of brochs disclosed by Sir Francis Barry's operations, of which an extensive series of limelight views were shown, Dr. Anderson concluded with some remarks on the period of the brochs, which he regarded as proceeding from the late Celtic civilization prevailing in Britain for some centuries prior to the Roman invasion.

GLASGOW ARCHÆOLOGICAL SOCIETY.—Feb. 21.—Professor Fergusson in the chair.—Mr. Robert Brydall read a paper on the "Carved Stones at Luss," and Mr. William George Black another on "David Dale's House in Charlotte Street."

ROYAL SOCIETY OF ANTIQUARIES OF IRELAND.—Feb. 26.—Professor E. P. Wright presiding.—Mr. F. Elrington Ball, M.R.I.A., read a paper entitled "Notes on the Antiquities and History of Loughlinstown, Co. Dublin." In the course of his remarks, which were illustrated by beautiful lantern slides, Mr. Ball said the name Loughlinstown, which was a corruption of the Irish words "Baile-

an-Lochain" (the town of the little lake), indicated that the place was the site of a village in very early times, and it seemed not at all improbable from the formation of the ground that more water formerly lay there than there does at present. It was also probable, from the existence in the demesne of a "Druid's judgment-seat," composed of large stones, similar to those to be found in the cromlechs at Brenanstown and Shanganagh, that Loughlinstown was the site of another of those sepulchral monuments. Of the history of Loughlinstown nothing was known, however, until the sixteenth century, when they found it occupied by a family of English colonists called Goodman.—The Chairman next read "A Note on the Cross of Cong."

At a meeting of the EAST RIDING ANTIQUARIAN SOCIETY, held on February 25, Lord Hawkesbury (president) in the chair, the President gave "Extracts from an Old MS. Account-book of Two Hundred Years Ago." Many quaint details of housekeeping and family life were given.—Mr. J. B. Mortimer, of Driffield, next read a valuable and thorough paper on "The Discoveries of Ancient British Chariots in the East Riding." After describing other finds, Mr. Mortimer mentioned that quite recently the remains of a chariot were found in one of the mounds at "Danes' Graves," Driffield, excavated by himself during the first fortnight of July, 1897. These consisted of the iron hoops of the wheels and naves, and the rings of bronze and iron belonging to the chariot and the trappings of the horses. In the grave with these were two adult bodies, probably the remains of the owner of the chariot and his charioteer. It would make the sixth authentic remains of a British chariot in East Yorkshire. There were also two more—one at Haywold, and another at Middleton—but about these there was some doubt, although in the latter a workman preserved what looked like a lynch-pin with the head of a horse or dog at one end. As far as could be gathered from the scanty remains we possessed of the British chariot, its shape may have been very similar to the sculptured representations of the Egyptian chariot. It was therefore, most probably, first brought to Britain from the East by an influx of settlers considerably advanced in the arts and civilization, not improbably by Phœnician and Gaulish traders.—The third paper was read by the Rev. W. E. Grindley, on "Some Ancient Wills."

NEWCASTLE SOCIETY OF ANTIQUARIES.—Feb. 25.—Mr. F. W. Dendy in the chair.—Mr. Maberley Phillips, F.S.A., exhibited his collection of notes and tokens resulting from the passing of the Bank Restriction Act in 1797, and read a few explanatory notes on them.—Mr. J. C. Hodgson, F.S.A., read a paper on "Shrove Tuesday Football at Alnwick."—Mr. John Thompson contributed notes on the "Newton Cap Bridge across the Wear near Bishop Auckland," and Mr. John Robinson a notice of a discovery of "Ancient Objects at Seaham Harbour."

The third winter meeting of the WORCESTER ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY was held on February 22, when Mr. J. W. Willis-Bund read a valuable paper on "Alien Religious Houses in Worcestershire."

At the February meeting of the BERKS ARCHÆOLOGICAL SOCIETY, Mr. G. A. Kempthorne, of Wellington College, gave an interesting lecture, with lantern illustrations, on "Some Notes on the Devil's Highway (the old Roman Road) in Berkshire."



### Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

A FORGOTTEN EMPIRE (VIJAYANAGAR): A CONTRIBUTION TO THE HISTORY OF INDIA. By Robert Sewell, M.R.A.S. Fifteen illustrations and three maps. London: Swan Sonnenschein and Co., Limited. 1900. 8vo., pp. xxii, 427. Price 15s.

Mr. Sewell has done an important service by placing before the public a connected history of the Hindu empire of Vijayanagar, which flourished

historian, who lived in the Deccan in the sixteenth century.

The work of a historian is different from that of a collector of materials, and Mr. Sewell almost disarms criticism by stating that he has only collected and pieced together the dry bones, hoping "that before long the whole history of Southern India will be compiled by some writer gifted with the power of making dry bones live." We cannot help wishing, however, that Mr. Sewell had himself attempted this task. His account of the empire through more than 200 pages is a somewhat dry collection of materials from different sources, by which the average reader will fail to obtain a clear, concise, and intelligible narrative of events. Mr. Sewell throws in large extracts from Ferishta or from Razzāk without mercy, gives us conflicting accounts of the same events, quotes from inscriptions and the writings of European travellers, and leaves the puzzled reader to construct the story of the empire for himself. This method is suitable for the pages of an antiquarian journal, not for a historical work, and the general reader will lay down Mr. Sewell's portly volume with a feeling of regret that a readable history of the Hindu empire still remains to be written.

And it would be worth while to write a clear and connected history of that empire. For Southern India preserved the remains of Hindu civilization, learning, and political life during the long centuries of Mohammedan rule in Northern India and in the Deccan. Tamil literature reflects the life and thought of the Southern Indians from the tenth century of the Christian Era. Ramanaja, who



SCULPTURED STONE FOUND IN 1789 ON THE SITE OF HYDE ABBEY.

in Southern India from A.D. 1335 to 1565. The most valuable portion of the handsome volume before us consists of two Portuguese chronicles, which Mr. Sewell has now for the first time translated into English and published. They are the chronicles of Taes, dated about 1520, and of Nuniz, dated about 1536. The author has also given us a translation of an extract from a letter written by Manuel Barradas in 1616. These three valuable papers fill up nearly one-half of the work, and are prefaced by Mr. Sewell's own account of the empire, with large quotations from the chronicles aforesaid, as well as from inscriptions and from the well-known History of Ferishta the Mohammedan

flourished in Southern India in the eleventh century, was the last of the old Vedānta philosophers and the first of the modern Hindu reformers. Sayana, who flourished in the fourteenth century under the first King of Vijayanagar, compiled that vast body of commentaries on the Vedas which are still considered authoritative in India. And down to the end of the sixteenth century European travellers pronounced Vijayanagar to be the most flourishing city in India and the centre of Hindu political life. The thoughtful reader who seeks for a connected story of the country which produced such results will seek it in vain in the volume before us, filled with disconnected and

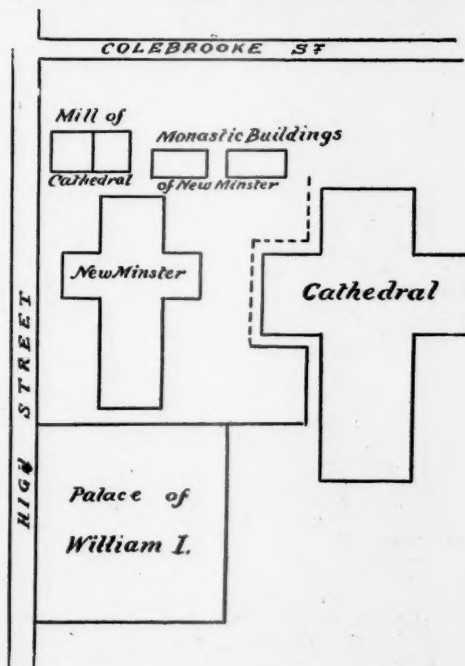
often exaggerated accounts of wars and massacres, with which Mr. Sewell takes a peculiar pleasure in filling his pages.

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ALFRED THE GREAT; HIS ABBEYS OF HYDE, ATHELNEY AND SHAFTESBURY. By J. Charles Wall. With a preface by Dean Kitchin. Illustrated. London: Elliot Stock. 1900. Crown 8vo., pp. xiv, 162. Price 5s.

This is a fairly satisfactory account of a particular phase of the many-sided energy of King Alfred. The National Church had flourished long before his day, and in the seventh century there were no less than seventeen sees. But early in the ninth the Danes began their deeds of fire and plunder which by the time that Alfred entered on his public career in 871, had nearly destroyed the Church as a system. At his death Alfred left that Church so re-created that it entered upon the great career of monasticism by which the country was practically governed in the succeeding centuries. By public moneys and with privy purse we are told definitely how Alfred endowed the abbeys. Mr. Wall here describes those of Hyde, Athelney and Shaftesbury in particular. Over half of this volume is, perhaps naturally, devoted to Hyde Abbey. Lying just outside the north walls of Winchester, it had a remarkable history from the time when the mortal remains of the great King himself were deposited there until the days of that temporizing Abbot Salcot, who in June of 1533 assisted at the coronation of Anne Boleyn and in the same year preached in her condemnation. Perhaps the most interesting part of this account describes some of the famous illuminated manuscripts, including the Benedictional of Archbishop Rouen and the Register of Hyde Abbey, which are connected with this monastery. A description is given of the remains of the site which were examined by Milner and Howard a century ago, and this more or less tallies with that contained in the *Antiquary* for October, 1899. We may, however, point out that the plan on p. 79 is incorrect as to "h" (the gateway shown on p. 76 with carved corbel heads) which should properly be marked on "F," the masonry that remains on the south side of the alley known as "King Alfred's Place;" this gateway is incorrectly marked by Mr. Wall as "B." Further, at p. 83, "twelfth century" should be "fifteenth," while the name and date inscribed on the stone slab that is still preserved at Corby Castle should be mentioned as of late Norman character. Of the interesting and peculiar church which Alfred is said to have built at Athelney little is known, and nothing, except records and a seal (p. 109) remained. Its beginning was a thank-offering of Alfred to the God who had blessed his humiliation in the marshes of Somerset with the victory of Ethandune. Its end was in the pitiful "pettysen" sent to Cromwell just before the Dissolution by the "poure bedysman, Robert, Abbot of Athelney," who tells a sad tale of debt. In 1639 it was surrendered to the King. It was hard by this abbey that Alfred's famous jewel, now preserved at Oxford, was found, in 1693. We

could have wished Mr. Wall's account of this to be a little more critical; it is not likely that Alfred himself (p. 112) is represented, but, as the best experts agree, Christ, with the two sceptres of His heavenly and earthly kingdoms. The abbey of Shaftesbury, above the vale of Blackmore, was founded in 888, with Alfred's daughter (of whose name Mr. Wall gives two variants, at pp. 116 and 156) as its first abbess. The "charter of foundation" is given at p. 117, but, as Mr. Wall might have discovered from the second volume of Kemble's scholarly *Codex Diplomaticus Aevi Saxonici*, this document is a forgery of a later date, fabricated



PLAN OF THE OLD AND NEW MINSTERS AT WINCHESTER.

by monks more careful of a title to their property than of the truth. The book is well printed, and Dean Kitchin's preface strikes a generous note of praise. On the whole, we must confess to a regret that Mr. Wall has not displayed more accuracy and discrimination in carrying out his happy idea of recording this part of Alfred's work. We are enabled to reproduce two of the figures illustrating the book, one of which shows the relative portions of the Minster founded by Alfred and the existing Cathedral, while the other gives a curious piece of early Norman carving, the exact original site of which it is difficult to conjecture.

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THE BIBLIOGRAPHY OF COLERIDGE. A Bibliographical List arranged in Chronological Order of the Published and Privately-printed Writings in Verse and Prose of Samuel Taylor Coleridge. By the late Richard Herne Shepherd. Revised, corrected, and enlarged by Colonel W. F. Prideaux, C.S.I. London: Frank Hollings. 1900. Sewed, post 8vo., pp. xi, 95. Price 5s. net.

We have given the title of this attractively got-up brochure in full, because it accurately describes the contents. Some of the late Mr. Shepherd's work as a literary "resurrectionist" was rather open to criticism, but as a bibliographer he was most industrious and thorough. The original draft of this bibliography appeared in *Notes and Queries* a few years ago, but the completion and revision designed by Mr. Shepherd were prevented by his death. Colonel Prideaux, than whom no man is better qualified for the task, has taken up the work where his predecessor left it, and has revised, enlarged, and completed the bibliography. It is probably almost hopeless to expect to find any work of this kind absolutely free from error, and some Coleridgean specialists may possibly be able to pick holes in the work of Mr. Shepherd and Colonel Prideaux; but for our own part we have found nothing at which to cavil. We are grateful to both bibliographers for an admirably thorough piece of work, which is as charming to the eye as it is valuable for reference.

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OUR LADY OF WALSHINGHAM. By the Rev. Dom H. P. Feasey, O.S.B. Weston-super-Mare: Walters, Hyssett, Clatworthy and Co. 1901. Sewed, 8vo., pp. 67. Price 5s.

Mr. Feasey, whose name is pleasantly familiar to the pages of the *Antiquary*, shows in this little book, which is written from the standpoint of a devout and enthusiastic Roman Catholic, how the shrine at Walsingham was once the centre of pilgrimage from all parts of the country. Langland tells how pilgrims "on an heape with hooked staves wenten to Walsingham." Several of our Kings, including Henry III. and Edward I., visited the shrine; and up to the date of the suppression of the priory it continued to be the most frequented place of pilgrimage in England. Mr. Feasey has brought together much matter of interest relating both to the history of the priory and shrine, and to the construction of the priory buildings, of which but a few fragments now remain. In the appendices are given several letters and other documents contemporary with the suppression of the priory, and Mr. Henry Curties has added an account of the Pilgrim Chapel at Houghton-le-Dale, near Walsingham. There are several excellent plates.

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The chief attractions in the *Essex Review* for January are a quaintly illustrated account of the two Dunthornes of Colchester—once of some repute as painters and engravers—and the first part of an interesting sketch of the Western Family of Rivenhall. The *Ulster Journal of Archaeology* for January has a notice of Arthur O'Neill, the Irish harper, by Mr. F. J. Bigger, with a fine portrait;

and among the other contents of the *Journal*, which specially appeals to students of Irish family and local history, are papers on the "Monumental Remains of the Old Abbey Church of Bangor, Co. Down"; "The History of Tynan Parish"; "Armorial Sculptured Stones of County Antrim"; and a further instalment of Mr. Dix's "Ulster Bibliography." The illustrations are numerous and good. The *Oxford Journal of Monumental Brasses* (December, 1900) issued by the University Brass-rubbing Society, which, we are glad to see, is about to extend its scope and become the Oxford University Antiquarian Society, contains a paper on "The Direct Photography of Brasses," by the Rev. W. Marshall, with an excellent photogravure, and articles on brasses at Eton College and elsewhere. We have also received the first part (March, price 6d.) of *East London Antiquities* (East London Advertiser office, 321, Mile End Road, E., and Elliot Stock), containing notes and articles of varying degrees of value relating to East London. Sir Walter Besant contributes an introduction, and Colonel Prideaux and other antiquaries are among the contributors. Such a record relating to a district rich in interest should appeal to a large circle of readers.

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A considerable part of the *Genealogical Magazine* for March is occupied by a full, precise, and authoritative record of the ceremonies and proceedings connected with the demise of the Crown—a fact which gives the number an unusual degree of value. It also contains articles on "The Seal of Birmingham University," with an illustration, and "Descent of Bernan from the Dukes of Normandy." Miss Ethel Stokes continues her account of the "Duchy of Lancaster 'Inquisitiones Post-Mortem,'" and the Rev. W. B. Wright concludes his history of "The Boyne Peerage Case."

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Other periodicals and pamphlets on our table include the *East Anglian* (January and February), containing a second paper on "The Seal of the Cathedral Church of Norwich," a note on an ancient "burying-cloth" at Sudbury, Suffolk, and much other matter of value; the *Architects' Magazine* for February, the interest of which is chiefly professional; the Fifth Report of the St. Bride Foundation Institute, a record of much good work; and *The Nation and the National Church*, by a Somerset Churchwarden (Taunton: Barnicott and Pearce; price 3d.), which deals with topics too controversial for our pages.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.